Confronting Young Men with the Living Christ

JOHN R. MOTT

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THE INTERNATIONAL COMMITTEE OF
YOUNG MEN'S CHRISTIAN ASSOCIATIONS

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To the Memory

of

Sir George Williams of England
Dwight L. Moody of the United States
Henry Drummond of Scotland
Archbishop Nicolai of Japan

to all of whom I am indebted for much help
toward a larger realization of
the Living Christ

FOREWORD

During the recent winter and early spring, I was privileged to spend four months in a continent-wide tour among the Young Men's Christian Associations of the United States and Canada. This involved holding retreats in thirty-four American states and Canadian provinces, attended by laymen and secretaries from the Associations of these areas. In addition to these intimate, representative gatherings for corporate thought and intercession, I visited a chain of leading cities and universities giving addresses to audiences of outstanding laymen, of clergymen, of students, and of young men and boys. These visits constitute a part of a larger plan in which leaders of the Association have united to re-emphasize the religious objective of the Movement. In response to requests from every state and province, it has been decided to print those addresses for which there has been most frequent demand. They are presented as nearly

as possible as they were delivered, preserving, therefore, the form of direct address.

The great social task of Christianity, to which I have made many incidental references, has been ever present to my mind; but on the occasions of the delivery of these addresses, the chief concern was to bring home in an intimate way the vital relationship to the Lord of Life—the Source alike of all social achievement and of the highest individual attainment.

JOHN R. MOTT.

May 5, 1923.

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I

THE CALL TO CONFRONT MEN WITH THE LIVING CHRIST

I

The Call to Confront Men with the Living Christ

A few months ago, while on the ocean, I tried to define the purpose of the continent-wide undertaking in which we have united in order to place emphasis on the religious side of the work of the Young Men's Christian Association, and these words seemed to express it: To increase the spiritual vitality and fruitfulness of the Young Men's Christian Associations of North America through confronting young men and boys with the Living Christ. Was it not for this purpose and for none other that the Association was called into being by the creative and life-giving Christ? It was my privilege to have more than a score of conversations with George Williams, the founder of the Young Men's Christian Association. I think I could recall all these interviews, but the two which stand out most distinctly in memory are the first and the last.

The first of these visits took place in the little room, dear to so many Association men, where the first Association was organized—the room in that great commercial establishment by St. Paul's Churchyard, in London, the metropolis of the world. As that never-to-be-forgotten hour drew toward a close I ventured to ask this question: "Mr. Williams, what was in your mind and in the minds of your colleagues which led you to form the first Young Men's Christian Association?" Quickly he replied, "We had only one thing in mind and that was to bind our little company together in order that we might the better lead our comrades to Christ, and in order that we might share with one another our personal experience of Christ."

If the one through whom God gave the initial impulse from which has come our world-wide Brotherhood and fellowship, had but one idea and this the most germinating and expansive idea, is it not supremely important that we leaders and members of the Association in this day of even greater need and opportunity re-examine our lives, plans, and practices as to whether or not we have wandered from the vital pathway?

The last of these many conversations took place in the city of Paris. We were there attending a meeting of the World's Committee of Young Men's Christian Associations. By that time Sir George, as he was then called, had become a very old man and was so frail that he had to be supported. At times his mind wandered, then it would become clear again. In one of his lucid moments he suddenly broke out with this question: "Mr. Mott, are you ever alone with a man that you do not talk with him about Jesus Christ?"

That question went like an arrow to its mark—an arrow of conviction of the sin of omission. I had to admit that many a time I had been thrown alone with a man, or with a group of men, when with entire propriety I could have determined the subject of conversation, but did not direct it to our Lord and His Kingdom.

Again I ask, if Christ was thus central in the life of our founder through whom God spoke the creative word, calling into being this society which has already brought inestimable blessings to countless men, shall we not with the greatest conscientiousness seek to make sure that He is also the center of our lives?

If I might share with you my dearest wish it is that by the time I come to my old age I may have so brought all thoughts into obedience to His marvellous captivity, that whenever my mind comes out of unconsciousness into consciousness it will revert naturally and inevitably to Jesus Christ.

Along the pathway of the realization of this vital objective, the confronting of men and boys with the Living Christ, has come the largest and most enduring fruit of the Young Men's Christian Association. Expressed otherwise, it may be stated with confidence that this has been the secret of the Association's most far-reaching, most deeply penetrating, and most transforming influence in the life of men and of nations.

Mine, as you know, has been a traveling life. It has taken me first and last to possibly fifty different countries, to virtually every one where the Association is planted, and to most of them again and again. There is a certain advantage in having the opportunity to pass from land to land and to revisit at intervals the same fields. It enables one to observe contrasts and to trace tendencies. With this as a background let me ask one or two questions.

Why is it that when I visit one country the Association reminds me of nature in springtime, with life bursting from the ground; whereas in another country, possibly an adjoining one, I receive no such impression of vitality? It may be that in the latter case the Association has larger numbers, greater financial resources, and a more elaborate organization, but it is not yielding so great a spiritual fruitage. What is the explanation? In the former case, the leaders, both secretaries and laymen, are by design seeking to fix the attention of men and boys upon Christ Himself and to influence them to follow Him; in the latter case the leaders have lost their perspective and have become absorbed with means rather than with the vital end.

Why is it that now and then when I visit an Association in this country possessing, it may be, a splendid building and having an elaborate organization which reminds one of countless wheels within wheels and which is characterized by much feverish activity, I note nevertheless that it is not producing profound and permanent spiritual changes in men or in the community; and yet when I return to that same Association five or seven years

later I receive the unmistakable impression that the place is fairly pulsating with unselfishness, and I discover that in every department of the Association's work—physical, intellectual, social, economic—the multiplying contacts with men are being utilized by definite plan of friendly ministry to relate an increasing number of men to Christ and to enlist them in applying His program to areas of social injustice and neglect in the community?

Need I state that in the case of the earlier visit I found that the leaders were being mastered by their conditions rather than resolutely applying the great, guiding, central, pronouncedly spiritual principles to the Association activities; whereas at the time of the later visit they were holding this vital objective constantly in its dominating place in all their thinking, planning, and action? Do we not, therefore, hear the call of God summoning us to confront men and boys today with the living Christ not only as we reflect on the first chapter of the history of our organization, but also as we turn over in our minds the experiences, favorable and unfavorable, of the subsequent years?

Let me now direct your attention to the needs of the young men and boys of this generation, for I am persuaded that as we dwell on these we shall hear the same call. Think of the young men and boys whom you could call by name who are living worldly, selfish, and proud lives. Think also of those within the range of your acquaintance who are living indifferent, inert, unresponsive lives so far as Christ is concerned. Think again of those who are living narrow, contracted, withered, shrivelled lives. Recall to memory the names of those whom you well know who are living lonely, sorrowing, hungry, thirsty, yearning lives—yearning for they know not what. Think earnestly of the many, both young and old, who are living fiercely-tempted, sin-bound, habit-bound lives; and remember that He came that men might be free. Think of those who are living defeated and discouraged lives; this was not the design of the God of hope. To use the word of Christ Himself, think of those—and how great their number within the range of your knowledge—who are living lost lives. "The Son of Man is come to seek and to save that which was lost"—that is, men who have not yet found themselves, still less, have

been found by others or by Christ. May the Spirit of God profoundly impress us with the tragic fact of the men and the boys we know who are living *lifeless* lives. Against this fact let the central purpose of Christ stand out, "I am come that they might have life, and that they might have it more abundantly." As we ponder these words, is there one among us who really knows Christ and is in sympathy with His undying purpose, who does not hear in the voice of these needs the call of God Himself telling us that whatever else we leave undone we should not leave undone the bringing of the men and the boys of the oncoming generation face to face with the Lord of Life.

Contemplation of the forces of evil arrayed against us in the spiritual warfare must also serve to deepen the conviction of every man of us that we are called of God to this vital and unselfish mission. Think of the magnitude of the forces of sin and shame. It is enough to stagger us and to cause our hearts to quail, did we not remind ourselves that we are a great Brotherhood and that Christ, with Whom resides all power in heaven and on earth, is in our midst.

Think also of the activity of these evil forces

and influences. I remind you that theirs is a ceaseless activity. They take no vacations. They never have a week-end or a night off. Like gravitation they are constantly at work tugging men downward. In all my many years of mingling with young men of the various nations I have never found sin or organized evil lifting one man upward. The pull is ever down, down, down to ultimate depths of failure, gloom, and despair.

Think again of the wonderful ingenuity of the evils of our day. This is enough to challenge our admiration. How many times their headwork puts us to shame. What marvellous adaptation of means to nefarious ends! What striking knowledge of modern psychology! Let us not only think but be stirred to warfare as we think of the cruelty of the forces of the devil. It is remorseless cruelty. These evil influences mean no good to any man. I spent my boyhood in a small village of less than eight hundred people. One day strong men bound a man with whom I used to play when we were both little boys and who was dear to me. Before my eyes they bound him and bore him away to the home of mental deaths—the insane asylum. Sin did it, and I will fight sin until

I die! I do not understand the man among us whose heart is not aflame with righteous anger and whose will is not set to fight until his last day against every evil influence which is cutting into the best life of men and boys.

The only secret of world-conquering power lies in fixing the gaze of men on Christ, Who alone imparts the courage, strength, endurance, and vitality to wage successful spiritual warfare. I do not fear the forces arrayed against us; they should stimulate you and me, provided we ourselves are in right relation to the Lord Who cast out devils, restored to action the palsied, and conquered death. "Greater is He that is in you than he that is in the world." My solicitude is not because of the strength of the enemy, but solely because of the naturalism of our lives. I mean naturalism in the sense of mere human energy in contrast with lives surging with the might of God as a result of being in right relation to our Lord.

On one of my journeys in a distant land, I found myself one day in a city which certainly reminded me of the phrase, "Satan's Seat," used in the last book of the Bible to characterize a certain other city. Satan was

evidently on the throne and dictating terms. In the course of my visit and with the help of a local missionary I found in that city only three Christian young men, or rather boys. As I recall they all belonged to one college having in it nearly a thousand youths. Toward the end of my visit they asked me the question, "How many will it take to make a Young Men's Christian Association?" I replied, "Three, provided they are agreed and have an unselfish purpose." They said they had thought that probably it would be necessary to have as many as a hundred Christians as members, that they would need a building, and would require considerable financial resources. I insisted, however, that even three without building or money could constitute a successful Association. With some other words of encouragement I left them. Before that year was over they had acted on this simple suggestion, formed an Association and led ten of their fellow students and one professor to become real Christians. When I returned to that city later their number had grown to over forty. As a result of really sacrificial giving on the part of many, they had secured a home for their Association, and had become

a recognized spiritual force in that wicked city. The secret of their spiritual power I learned on the Sunday I was with them. They woke me up that morning before daybreak and took me on a long walk to the top of a hill. It seemed to me like a mountain for I arrived at the top panting. We reached there just as the sun was rising. They fell on their faces on the pine needles under the trees for their customary Sunday morning prayer meeting. I could not understand the language of the country, but I can tell when men are giving themselves to real intercession. Then I understood how it was that they were nerved with a power infinitely greater than their own to go down into the city to face serious opposition and persecution.

Again I say, "Greater is He that is in you than he that is in the world." So it will be with us in every city and town represented here, no matter how great the difficulty, no matter how deadly the enemy; if we can get men and boys, including ourselves, to look steadfastly to Jesus Christ, there will be communicated to us beyond peradventure what I call world-conquering power.

Is not the greatest need of the Young Men's

Christian Association today in every land this central purpose, this fixing of the gaze of all our members, and of others whom we would influence, on the Source of life and energy? Or, to change the language, is not this our most strategic need? By most strategic is meant a need which if met will make possible meeting all our other needs. Let us test this by looking now at some of our admitted needs.

One of our recognized needs is that of more workers, both secretaries and laymen. If my life is spared I want to join forces with my colleagues throughout the Brotherhood in an effort to secure for the secretaryship of the Association—local, state, and international—one thousand of the choicest young men and boys our generation has produced. We need many more than one thousand for such work, but if we can get one thousand of the best qualified youths they will serve as a magnet to draw the others needed. Even more than a few thousands of the ablest men for the secretaryships do we need hundreds of thousands of laymen to bring to bear in their various callings the spirit and teachings of Christ on modern life in all its relationships. What is the secret of getting these workers, both the

secretaries and the laymen? Let this question be answered with another. What was the secret of getting those of us who are here today? In the case of some of us, was it not this way? One day we discovered Jesus Christ as an actual triumphant Saviour. Shackles that had bound us broke in pieces at our feet. Stains which had caused conscience to be afraid were washed out and peace came to our troubled souls. From sheer gratitude we said to ourselves and to Him, "We cannot henceforth live unto ourselves but must give ourselves to the service of our Saviour and, therefore, of our fellows." With greater or less faithfulness we have continued in this pathway of unselfish ministry.

With others present may not the experience have been somewhat like this? Though we had discovered Christ as a Saviour or great Teacher we were not properly instructed or followed up. We, therefore, drifted or wandered out over the desert sands. Doubts or unanswered questions filled our minds. Then later some wise friend or teacher instructed us more perfectly and as a result of such guidance and of our conscientious study we reached a point, as was the case with myself, when we

could with intellectual honesty recognize and bow down to Jesus Christ as Lord. When I found I could do that I rose from my knees and wrote to my father who had held for me, an only son, a prosperous business, and said to him, "Father, dispose of that business for I have seen a vision." That vision has never faded. Now my brothers, if it has been in some such way—that is, in every case by coming to see Christ as He is, the Saviour and Lord of Life, the One, therefore, Who alone has the right to call His workers and to dominate their decisions—that we were all enlisted in unselfish service, why not short-circuit and make our chief method, so far as securing workers is concerned, to bring men face to face with Christ Himself?

Another ever-present need is that of money. Sometimes I think the Association Movement has reached only the blue-print stage. If we are seriously to attempt to meet the needs of the new generation and are to render the service which the Church of Christ desires at our hands, we shall probably have to spend hundreds of millions of dollars during the next twenty years where we have spent scores of millions during the past twenty years. With

you I have had experience with various policies and methods of raising money. I wish, however, to place myself by the side of that Christ-like Baptist pastor, Dr. A. J. Gordon, of Boston, who not long before his death said to us that, so far as securing money for unselfish causes was concerned, if he had his life to live over again he would change his approach and method. As a matter of fact he did this with reference to his church and institutions. He said that instead of exhorting men to give, pleading with men to give, and begging men to give, and instead of devising so much machinery and so many schemes for getting money from people, he would seek rather to deepen their acquaintance with Jesus Christ. What do not some of us owe to this discerning and faithful word! Do we not need it today? Let us seek to have our present and prospective donors, notably the new generation, become actually acquainted with Christ. When men come to see Him as He is, the Lord of Life and, therefore, the Owner of all they possess, the fountains of unselfishness or benevolence within them will begin to flow, and, what is much more significant, the tides of sacrifice will rise to flood. Who can

place a limit on the possibilities of the gifts of men, rich or poor, who come under the sway of Jesus Christ? Gifts made with an eye single to pleasing Him are omnipotent, omnipresent, and eternal. In no other way can we interpret the deeper meanings of the Lord's comment on the widow's mite.

A still greater need among us today is that of vision. How true it is in the field in which we are serving at home and abroad that where there is no vision the men and the boys perish. We need not blame the powers of ignorance, darkness, and evil if our leaders have not the vision to discern the secret of combating these adverse conditions and influences. At our request Mr. John D. Rockefeller, Jr., is making an impartial study of the work of The International Committee. One day one of his investigators asked one of my friends to indicate the greatest need of the Young Men's Christian Association Movement. My friend replied, "The need of prophets." I think you and I, on reflection, would go one step further back and say that greater than the need of prophets is that of seers. In fact a man must first be a true seer before he can be a real prophet. What is the secret

of becoming a seer or a man of vision? We shall hear the answer in a voice from a far-away time, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." The eagle typifies the man of vision. Notice the atmosphere and the process which facilitate the development of the power of vision. It is in the presence of Christ, an atmosphere of unselfishness, in which we come to see clearly and afar off; and it is in the process of waiting on the Lord, of fixing our gaze upon Him, that we come to see things as they are, and thus become men of true vision.

Is not one of the most clamant needs of our day that of men of courage, of capacity for vicariousness, and of undiscourageable enthusiasm to bring in the reign of Christ in social, industrial, international, and interracial affairs? Because of the recent alarming development of the divisive forces of mankind among groups and peoples, the next quarter of a century is sure to be most difficult and momentous. It demands a generation of Christians of heroic mold and sacrificial spirit. We are summoned not only to deal with the wounded but to stop the fight. This means

that we must deal with the causes, and that has ever meant the way of loneliness, the way of the Cross. From the days when that small despised band went forth to transform the Roman Empire and the regions beyond down to the present day, is it not true that men have derived the conviction, the courage, the wisdom, the patience, and the power to endure suffering by looking unto the One Who endured the Cross and despised the shame and, therefore, reigns today?

Do we not hear God calling upon us to confront men and boys with the Living Christ as we remind ourselves of the expectations of the Churches? Thank God it is true that the Churches do regard this as the vital objective of the Associations and do expect them to give it right of way in their policies and work. One cannot be surprised that here and there a pastor has lost heart with reference to the work of the Association, because the particular Association with which he is most familiar may have failed to hold in proper prominence this main object of its existence. Happily, however, I can bear testimony in the light of my world-wide contacts that, generally speaking, the Young Men's Christian Association at

home and abroad rings true to its evangelistic purpose. Should the day come that this is not the case, or that the Church no longer expects the Association to render this most vital service, then you and I have more important work to do elsewhere than in the Young Men's Christian Association.

Again we recognize the call of God summoning the Associations to their life-giving mission as we reflect on the fact that the conditions in the world today are more favorable than ever before for confronting men with the living Christ. The past six years have constituted as it were a vast process of exclusion, serving, as they have done, to withdraw the gaze of confidence of all mankind from one after the other of the so-called pillars or supports of civilization except one, "the same yesterday, today, and forever"—the Lord Jesus Christ. He never seemed so unique, never more necessary, never more sufficient. What a tremendous advantage the Associations and the Churches to which they are related have in possessing the one and only Gospel adequate to satisfy the deepest needs of the human heart and of the human race, and, therefore, to meet the requirements of the present world

situation. Moreover, in all parts of North America and, in fact, throughout the wide world, the doors are open today as never before for the friendly, constructive ministry of Christianity. More encouraging is the knowledge that beyond these open doors all classes and conditions of men, the learned and the illiterate, the rich and the poor, the young and the old are more accessible to the genuinely Christian approach and message than at any other time within the memory of man. Still more reassuring is the fact that on every hand we find both men and boys so responsive to the note of reality in religion. How such significant facts and circumstances should quicken our faith and inspire our efforts to press our unparalleled advantage!

The Young Men's Christian Associations of North America unquestionably stand just now at the fork in the road. We have come to the hour of momentous choices and decisions. With all of us it is a clear choice between expansion and contraction. We must choose whether or not in our immediate plans and actions we shall strive to widen the limits of Christ's Kingdom in the only way this is ever done, namely, by bringing young men

and boys one by one, through intelligent choice on their part, under the sway of Jesus Christ as Lord. We cannot evade the decision because not to decide is tantamount to a decision against the enlargement of Christ's Kingdom. Ours is a decision also between living in the mountains or coming down to abide and work in the mists and gloom of the valley. What mountains, you ask? The mount of vision where we shall see the kingdoms of this world becoming the kingdoms of our Lord and of Christ. The mount of transfiguration where we shall see no man save Jesus only and be transformed more and more into His likeness and thus be more truly qualified for attracting others to Him. The mount of sacrifice—the lonely mount where we see a Cross. Ours also is the choice between regulating our Association policies and plans by our visible, material resources on the one hand, or, on the other hand, by our limitless, invisible, spiritual resources. In a word, these decisions which cannot be deferred nor escaped constitute, in truth, a choice between atrophy and vitality, between scorching desert and gushing fountains.

Our faith is involved in these momentous

decisions. In order to prove our faith to a most alert and inquiring generation we simply must confront men with the Living Christ. Archbishop Whately has said, "If my faith be false, I ought to change it; whereas if it be true, I am bound to propagate it." If any of us have professed belief in a delusion, we have nothing more important to do than to abandon it; but if we have laid hold of the truth—and I am persuaded that those who hear these words would rather lay down their lives than deny their Lord—then let us be logical, let us be consistent, let us be sincere and give ourselves unwearyingly to the proclamation of our vital message.

To preserve our faith we must confront men and boys with Christ Himself. How true it is that if a Christian ceases to be evangelistic, sooner or later he will cease to be evangelical. His name may remain on the roll of an evangelical church, but his life will belie his profession. This on the authority of the solemnizing words of Christ, "Why call ye me, Lord, Lord, and do not the things which I say?" What did He say? "Ye are the light of the world," but not under the bushel. "Ye are the salt of the earth," but the only way salt

can save is by coming into contact with that which it is to save. "Follow me, and I will make you to become fishers of men," but how can one become a fisher of men unless he casts in his line or net?

Not only to prove and to preserve our faith, but likewise, from the nature of the case, to propagate it we who bear the name of Christ must direct toward Him the gaze of others, who know Him not. It has been my lot to make several visits to Russia, the land of the Russian Orthodox Church with its more than one hundred million communicants. I have also visited the Balkan states, the Turkish areas, and the other lands where we find the various other autonomous Eastern Churches. All these Eastern Churches have a number of things in common: for example, it is the custom for their worshipers to stand during the church services no matter how long these may continue. I can see now the great St. Isaac's Cathedral in Petrograd with its vast enclosure crowded with thousands of reverent worshipers. Another thing common to all these Eastern Churches is that on Easter Eve, during the hours preceding midnight, every communicant member who can do so

comes to the Church. Thus the Church may be packed to suffocation. Sometimes when all cannot be accommodated within the enclosure, you will find them standing outside beyond the doors and even down the narrow streets. That night both within and outside the Church all those who can, bear an unlighted candle. At the midnight hour beginning with the candles by the altar, the fire is spread from candle to candle reaching out even into the streets, and I am told that often the worshipers bear their lighted candles back to their homes to kindle other unlighted candles which may be waiting there. I like to think of our Retreat here today with this figure in mind. Jesus Christ, the Light of the World, is unmistakably in our midst. The title of one of the great sermons of Phillips Brooks is "The Candle of the Lord," based on the text, "The spirit of man is the candle of the Lord." The spirit of each one of us is a candle of the Lord. We draw near Him. It may be that the spirit of a few among us has never been lighted by Him. It may be that with some of us the light has been allowed to become dim, perchance there remaining only a little ember. We draw near

Him to be rekindled. With all of us is it not our desire to have the flame of our spirit quickened by Him that it may burn more purely, more brightly, more intensely? Then we shall go forth to bear our torches near and far, to enable Him, through us, to kindle other spirits in our homes, in our offices, in our factories, in our schools and colleges, on land and sea, at home and abroad.

II

THE PRESENT INTERNATIONAL SITUATION AND THE YOUNG MEN'S CHRISTIAN ASSOCIATION

II

The Present International Situation and the Young Men's Christian Association

To realize the vastness and urgency of the opportunity of the North American Young Men's Christian Association, and, therefore, the absolute necessity of augmenting their spiritual vitality and power, it is essential that we understand the present world situation. A man asked me a few days ago what I thought of the world outlook at this time in contrast with the impressions made upon me in my successive world journeys during the past thirty or more years. I said to him what I will now say to you, that I never was so much alarmed regarding the world as I am today. Nevertheless, I am not an alarmist, as my friends well know; still less am I a pessimist, as I hope will be made clear in this hour. I would be a deceiver, however, if I gave any other impression than that I am burdened with solicitude

with reference to the present outlook and perils.

Internationally the world as I see it is in a state of suspicion, irritation, and want of fundamental unity. Show me the nation which trusts all the elements within its own borders, still less its neighbors near and far. Are not the friction points between the nations, and between the races, more numerous now than they were ten years ago, and are they not also more aggravated or inflamed? By want of fundamental unity I have in mind not simply the obvious, namely, the fact that two groups of nations yesterday at each other's throats are still in reality arrayed against each other, but the fact that, in each of these groups of nations recently at war, there have come such sharp, even radical, differences—differences reaching down to the very base of world policy. It is indeed alarming that the world today is surcharged with distrust and inflammation, and that there is lacking that basic unity on which any stable and genuinely harmonious international life must rest.

Economically the world is in an impossible position. The debts of the nations have mounted from forty-three billion dollars gold,

as they were in 1914, to over four-hundred billion dollars gold. The man does not live who can take in this figure. There is one thing, however, that we all see with elemental clearness, and that is that the curfew is going to ring late; that the hours of leisure and of pleasure for scores of millions of people now living are to be very few indeed; and that the backs of innocent generations yet unborn are to be bent low with this impossible load. While the series of international economic conferences may continue and bring some relief, the crushing load will still be felt by unnumbered multitudes.

Physically the world is passing through indescribable and almost unbelievable suffering. During the war I thought I knew what suffering was, for I did not go with an unfeeling heart among many hospitals in the armies and into many lonely prisoner-of-war camps on both sides of the struggle. Let me remind you, however, that during the past year more men, women, and children have died from causes growing out of the late war in the belt of countries reaching from Northern Russia and Finland down through Old Russia and the Ukraine, down through the Baltic states, Po-

land, Czecho-Slovakia, the new Austria, the new Hungary, and the Balkan states, down into the old Turkish areas, not including Germany, than died in all the armies on both sides of the war in any twelve months, even at the peak of the great sacrifice. So far as one can now see, quite as alarming conditions will continue in the old Turkish areas and parts of Russia and some of the fringing countries during the present year.

In fact the world today is in grave peril. There are physical diseases running their course that do not stop at international boundaries. Not long since there came into New York harbor a ship from a Baltic port on which were discovered, happily in time, three cases of spotted typhus. Dr. Copeland, recently Commissioner of Health of New York City and now Senator from New York State, on returning from his last trip to Eastern Europe and the fringes of Western Asia, told us that there were then in that part of the world alone not less than ten million cases of typhus. It is generally accepted that there have been at least nine million deaths from this disease in those regions within the past four years. We do not wonder that the League of Nations,

notwithstanding its earlier unsatisfactory experience, has recently renewed its efforts to establish an effective sanitary cordon around the Western gates of Russia; and yet the tides of death still break through.

There are also political distempers which cannot be stayed at any frontier. Chief among these is Bolshevism. Having been sent to Russia by President Wilson as a member of the Root Mission, it was my lot to be there when Bolshevism had its rise. We were there when Lenine began his famous meetings. With the help of interpreters we heard what was being said by these agitators in all parts of Russia, and likewise had passed on to us what was appearing in the Russian papers from Vladivostock to Petrograd. We received reports also of what was going on in the crumbling Russian Army. We became alarmed and tried to sound the warning; but little did we expect to live to see the day that this fell disease would eat into more highly organized nations as well as into those of lower social vitality. And yet that is what any one with his eyes open now sees. Many superficial things are being said about Bolshevism. Possibly one-twentieth of Bolshevism should command our admiration,

because that one-twentieth includes principles which entered into the very foundation of our own country; but having said this word that some may regard as all too generous, let me quickly add that nineteen-twentieths of Bolshevism should be regarded by us as a malignant disease if we may judge by effects now visible. Here one has in mind not simply economic effects of which so much is said, but those more serious social and moral effects and likewise the nefarious policy of the present Soviet Government with reference to religion.

More serious, if possible, than the physical and political dangers are the moral perils. Some of you doubtless have read reports telling of the startling increase in juvenile delinquency in France. Quite as alarming facts could be given about other countries. Eleven million fathers and older brothers cannot be laid away without affecting the morals of the rising generation of boys—a generation, let it be added, on whose slender shoulders are settling down greater weights of responsibility than have been placed upon any other generation of boys the world has ever known. You are not surprised when I tell you that the Young Men's Christian Association, through

the World's Committee, has called to meet in Austria within a few months a congress of boys' workers from all parts of the world. While the delegates will discuss all subjects in a world context, it is hoped that one of the main results will be the initiation of policies and plans which will greatly further the rehabilitation of the shattered boy-life of Europe.

Notwithstanding serious and tragic facts such as those already mentioned, I do not find myself in accord with that French savant, widely quoted in this country, who insists that all Europe is dying. I would say that Europe is very sick. I would be obliged to say the same of Asia from which I recently returned —Asia from Siberia to India and from Japan to Turkey. Shall we not have to say the same also about Africa and Latin America? The sickness which I see, however, in my travels among the nations, is that which we associate with new birth. It is true there are great agonies—but a child is born! From my recent world contacts I come among you to say that across the world not only are new nations springing into being but old nations, even the oldest, are being reborn. It is a wonderful

moment in which to live. Wherever I have gone in recent days I have been made vividly conscious of the thrill of a new life. Every backward nation, every oppressed race, every depressed stratum of society is today tingling with new aspirations, ambitions, and hopes.

Another very encouraging thing about the world today is the fact that so many nations are in a plastic condition. The titanic forges which have been working overtime during the past decade have made the world molten. We do well to remember, however, that soon it will become as fixed and solid as an iron casting. This suggests the central question now before all mankind, a question which should be much more in the thought of the American people: In what molds shall the new world set? Shall they be the ancient molds which have broken and disappointed us—the molds of materialism, militarism, and crass selfishness; or shall they rather be the molds of idealism, altruism, brotherhood, and constructive international cooperation? Beside this issue everything else seems relatively minor and subsidiary.

Plastic did I say? If any one had asked you ten years ago to name the last country in Europe which you then expected to see change,

I fancy that most of you would have answered, as I would have done, Russia. And yet Russia is today the most plastic nation on the map. Therein lies her danger; therein, thank God, lies infinite hope. Or, if some one had asked us twenty-five years ago to indicate the country in Asia which we then expected would be the last to come out into the full stream of the modern age, I think most of you would have said, what I then said, China, for not long before that I had made my first visit to that country. China, however, in many respects, is the most rapidly changing and the most forward-looking nation in the Orient. When I was there on that first visit China seemed like a stuffy room with all the windows and doors hermetically sealed and every one inside gasping for breath. A few months ago, on my sixth visit, China reminded me of a house wide open with all the breezes of Heaven sweeping through. We are living in a new world. At an incredible pace old things are passing away.

Another most hopeful aspect of the world just now is that the nations are humbled and teachable. No longer does the world traveler find any country standing, as it were, on the corners of the earth thanking God that it is

not as other nations are. Instead of that proud, haughty, self-sufficient, self-satisfied air, we find today all nations chastened, humbled, yes, humbled to the dust. Is this not something new? Moreover they are teachable. This brings to mind that Old Testament word: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." What a teacher! Almighty God. What scholars! The entire human race. What lessons! Everywhere I go, I find men asking these three questions: "How did we miss the way?" "What is the way out?" "How long, O God, how long?" These are leading questions; and they may lead into the greatest realities, provided there are a sufficient number of wise teachers and guides.

The fact that the whole world seems to be expectant is also a most reassuring aspect of the present situation. It ought to cause us surprise that all nations are today looking in expectancy to America. Some one might ask, "Why should this occasion surprise?" Surely we must know that from the point of view of other countries, the course we have pursued in recent years has been most tantalizing. I find that our best friends abroad are mystified.

They say quite frankly, "We cannot understand what you are doing or what you are not doing, what you are saying or not saying." Their feeling ranges all the way from mystification through irritation and exasperation to real bitterness; and yet, I repeat, they seem to be looking to us as to no other nation.

A little over a year ago I crossed the Pacific, and on board were the members of the Japanese delegation who had just been attending the Washington Conference. At their head was Admiral Baron Kato, now Premier of Japan. Their number included other distinguished leaders and a remarkable staff of experts. In the course of a serious conversation, His Excellency made this striking statement: "All peoples are looking to the United States for light and faith." This is indeed an arresting and solemnizing remark. Notice, he did not say that all peoples are looking to America for money. One of the delusions under which we are living is that the principal thing other peoples want from us is our money. Surely they want money. Most certainly they need money. Moreover, the National American Bankers Association were doubtless right in the conclusions they reached and announced at

their last meeting that America might wisely relate more largely its money power to helping meet the needs of the world. When, however, we permit ourselves to think that this is the main thing which other lands want from us, we make a serious mistake. They want primarily from us what we under similar circumstances would wish from them, that is, confidence, sympathy, understanding, and cooperation. My chief solicitude is not lest there be another and more disastrous world war; not lest there be a collapse of modern civilization; but lest we, in the hour of the world's admitted need and, therefore, in the hour of opportunity for greatest service, miss the day of our visitation.

Into this overwhelming, bewildering, truly alarming, and yet most hopeful world situation, God has thrust the Young Men's Christian Association to render unique, constructive, international service. On my way out to Chicago a few months ago, at the invitation of Mr. Cyrus McCormick of the International Harvester Company, to speak at a breakfast, I asked myself this question: "Suppose in the present state of the world we in North America had to create an organization which would be world-wide in its outreach, which would

represent America at her best and through which we might send forth unselfish, vital influence—how long would it take us to create it and bring it to the point of efficiency? How long would it take us to think out the plan for such a society, to raise up workers for projecting it, to train these workers, to open doors for them into all parts of the world, to win the confidence of influential elements in the different nations, to lay foundations, to accumulate experience, to develop a program in the light of such necessary experience, to domesticate or make indigenous the entire undertaking in each country and among each race so that they would regard it as their own and assume responsibility for bringing the program to bear on their national life and upon their international relations—how long would all this take?" As a matter of fact it has taken thirty-three years, that is, from the time of the International Convention in Philadelphia in 1889, which by the way was my first International Convention, up to a few months ago.

Therefore, if we had to begin today to create such an agency, surely we should miss this day of visitation, this day of limitless opportunity for international service. God in His omnis-

cience seems to have prepared this instrument among others for helping to serve an open, plastic, and responsive world. With reverence we should thank Him that in the Young Men's Christian Association, not only of America but of the world, we have an agency with nine thousand branches, scattered throughout fifty nations, with a membership of nearly two millions, blending all races of mankind, having as its ideal humanity as a Brotherhood, believing with conviction that each nation and race has its own unique contribution to make to our common Christianity.

The Young Men's Christian Association as it fronts its world responsibility has guiding principles—principles as fixed as the north star—to be brought to bear in all its countless international and interracial contacts throughout the world. The reason why we insist that these guiding principles are unerring is that we honestly believe they had their origin in the mind of Jesus Christ. As we mention them, let us ask ourselves where, in the realm of non-Christian religions, of irreligion, or of anti-religious movements were these principles conceived?

First among them, let us mention the infinite

worth of each nation or race. If any one doubts that this originated with Christ, let him read the records telling of what Christ said and did with reference to what in His time were despised peoples, and then see if he can find a similar attitude and teaching apart from the religion of Christ. Likewise note the teaching regarding the Fatherhood of God and the Brotherhood of Man. Before Jesus came, did the conception prevail that God was the father of all nations and of all races, and did the idea of Fatherhood, as exemplified in Jesus Christ, obtain? Or, in case of the correlate, the Brotherhood of Man, is it not true that before Jesus came men were asking, "Am I my brother's keeper?" whereas ever since, in the light of His teaching and example, they are obliged to say, "I am my brother's brother."

The next principle is that inequalities among nations or races are intended to signify an opportunity not for domination and exploitation but rather for justice and service, especially by the strong on behalf of the weak. This principle if put into practice would transform the world internationally. Or, consider the principle that the nations and races are

members one of another and, therefore, absolutely essential to one another. This principle, also, if recognized and accepted, would change the whole international outlook and feeling.

The same is true of the Golden Rule, applicable as between nations as well as between individuals. If any one doubts whether this principle should be applied between nations, let him write out the converse. What will he find that he has written? "Ruhr" across the world! Think also of another profound principle, repentance and forgiveness among nations as among individuals. Who besides Jesus Christ has insisted that if your enemy sin against you, you are to forgive him? How this would soften international asperities and flood the world with good-will. There is another principle which is more than a principle —a command, and, therefore, obligatory. I refer to the commandment of love, the most revolutionary and transforming teaching ever proclaimed. This includes even vicarious love. I sometimes wonder whether we may not have to have other vicarious nations. In no other way can I explain what is taking place with reference to Armenia. Why is she kept stretched upon the cross unless it be that only

in this way can the conscience of the world be made to tremble and thus bring forth deeds meet for repentance? The commandment also involves aggressive love, for if Christ teaches anything He teaches us to love our enemies.

We could sum up all these and other principles of Jesus for international life in His most comprehensive teaching, that of the Kingdom of God. Some day the kingdoms of this world are to become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever. Let us bear in mind that the kingdoms of the world which are to be His include not only the political kingdoms but also the kingdom of finance, the kingdom of commerce, the kingdom of industry, the kingdom of labor, the kingdom of the movies, the kingdom of the press, the kingdom of learning, the kingdom of society. He is to be Lord of all or He is not Lord at all.

In a conversation, Sir Edward Grey, now Viscount Grey, remarked to me that the great need is the moralization of international affairs. In answer to my questions it became quite clear that his meaning was the application of the principles and spirit of Jesus to all international relations. To whom else shall

we go? Thou, O Christ, hast the word for international life as well as for individual life.

The Young Men's Christian Association, under the tutelage of the Churches, not only has unerring principles to bring to bear at the friction points between nations, races, and social groups at home and abroad the world over, but also possesses through Christ a spirit today needed as never before. Certainly we should impart the spirit of hope in this hour of the widening of the zone of pessimism. Who beside the Lord Jesus Christ teaches that the light will dispel the darkness, that the good will conquer the ill, that love will vanquish hate, and that nations as well as individuals may be made strongest where now they are the weakest?

Even more if possible should we shed abroad as a world-wide organization the spirit of faith. Remember that word I quoted from the Japanese Admiral that all peoples are looking to the United States not only for light but also for faith. What man helped you the most when you were discouraged, or when you had been defeated, or when everything was going against you? Was it not the man who in that hour reached out his hand to you and

said, "I believe in you and intend to stand by you"? That gave you new heart and brought you back. It is the same way with nations. We do not help any nation back, for example Russia, by saying, "We count you out," or, "We look upon you as negligible," or, "You are a pariah among the nations." I heard an American say, "Russia, that traitor nation!" I said to myself, "Russia a traitor nation—a land which laid under the Minsk and Dvinsk marshes and on the wide plains of Galicia, and on the tablelands of the Trans-Caucasus and of Armenia, 3,600,000 sons, brothers, and fathers before America saw her duty and for the same reason that led her finally to see it?" Surely we should not regard that nation as a traitor simply because some hundreds of thousands of Bolsheviki, as blind leaders of the blind, are tumbling tens of millions into ditches. The time to befriend a great people is in their hour of desperate need. What I say of Russia is true of every backward nation and race.

Every Association and every Association member or friend should seek to promote international thinking, international feeling, and international action. We hear a great deal in

these days about the international mind, but none too much. By the international mind we mean the ability to take into one's mind not only his own nation but other nations together with their background, their strong points as well as their weak points, their needs, their aspirations, their possibilities. How this habit enlarges any man! How much better a citizen of his own country it makes him, and how much it helps to improve the international ministry of his country!

Even more do we need today to develop the international heart. I can best make clear my meaning by reminding you of the prayer of Zinzendorf that he might be baptized into a sense of all conditions so that he might enter into fellowship with all. Our Associations and Churches can help enormously to develop a generation of those who will be capable of entering sympathetically and responsively into the struggles, aspirations, and hopes of other peoples, notably of those most backward and disappointing. The international will, however, needs development among us quite as much as the international heart. I have heard many sermons on the text, "Blessed are the *peace* makers." I think the emphasis was

placed on the wrong word. From the context of the Sermon on the Mount is it not evident that Christ intended to place the emphasis on another word? "Blessed are the peace *makers*," that is, those who use their wills, those who take initiative, those who not only seek to understand other peoples with an international mind, and feel for other peoples with an international heart, but also with an international will strive to promote right attitudes and relations with reference to other peoples.

As you talk with some men you receive the impression that they think that there will be some discovery, or some work of leadership, which will in the twinkling of an eye make the world a safe place and fill it with good-will. The sooner we disabuse our minds of this superficial view and settle down to a long, comprehensive, thorough-going educational campaign beginning with the youth, the quicker we shall arrive at our goal.

What the world needs today is not chiefly additional external arrangements such as the League of Nations, Family of Nations, World Court, arbitration treaties or peace congresses, or what is tantamount to these important

means or agencies. Important as these institutions and means are, far more fundamental and necessary is it to get inside of men and change their outlook, their disposition, their motives, their ambitions, their spirit; for out of these are the issues of international life. In a word, the need is not so much reconstruction as regeneration. The process of filling the world with good-will is a superhuman work.

In vain shall we look to the non-Christian religions or to irreligion to effect these imperatively needed international changes. Leading teachers of Buddhism with whom I have had conversations within a year frankly raise their hands in hopelessness with reference to the international situation. Hinduism has divided society into countless closed compartments and outside of them live multitudes of untouchables, the very shadow of whom would defile the rest. Mohammedanism condemns all womankind to an inferior position. Again we say, "Thou, O Christ, alone hast the word for international life."

The work of the Young Men's Christian Association on behalf of students now assumes a new and larger meaning. There is a Ger-

man proverb to the effect that what you would put into the life of a nation you must put into the schools. Thus our universities and colleges constitute our most strategic battleground. Any idea or ideal which we wish to see dominate the life of the nation must first lay strong hold on the hearts and minds of the students who tomorrow are to become the leaders of the nations. How true it is that they teach the teachers, preach to the preachers, and govern the governors. Anything which we may find it possible to do to strengthen the hands of the State Committees, of the Canadian National Council, and of the International Committee in their efforts to give Christ the central place in these seats of higher learning, we shall do if we are wise.

The work of the Association in the cities, large and small, likewise in the towns and rural communities, should also be expanded and strengthened on every hand. This is particularly important and urgent so far as the boys and the younger men are concerned, for in their case we are dealing with the vision-forming period. It is true that old men have visions but in most cases these visions, if they dominate them, were received in the days of

their youth. We are also dealing with the habit-forming period and the time for determining life attitudes and tendencies. These are the days of great and momentous decisions. It is high strategy, therefore, to concentrate our best thought and leadership on this most plastic and potential period. It is an idle dream to think about bringing in a new world through the activities of the fragment of time that remains at the disposal of the older and retiring generation; but the new or oncoming generation will live long enough to effect, provided they are given the right direction in the years immediately at hand, the profound and permanent changes necessary to ensure peace, stability, and good-will among all peoples.

How important it is also that the foreign program of the North American Associations be pressed with all discernment and with great energy. On the principle of the cantilever bridge, we should push forth the arm of our foreign outreach among the young men of Asia, Africa, Latin America, and now increasingly of Europe, while simultaneously the other arm is thrust ever deeper and deeper back into the convictions and sacrificial life of the

home base. The foreign expansion of the Associations of Christendom constitutes the great internationalism. In seeking to bring the power of Christ to bear on the most influential classes of men of all races it is bringing influence and energy to bear where they can be most directly, widely, and advantageously distributed. We make bold to say that there is no work today which is doing more to relieve the friction points of the world and to promote kindly and cooperative relations among men than this world-wide program of the Associations and the great missionary movement of which it is a part.

In and through all that the Associations seek to accomplish, whether at home or abroad, the real transforming influence is that of Christ Himself. So let me close this address with the dominant note of my continent-wide journey, and that is that in all our planning, in all our speaking, in all our writing, and in all our living, we should confront men and boys with the Living Christ. It was said of Robert Burns that he was afraid to stand before Jesus Christ. May not the reason have been that he probably said to himself, "If I come before this central figure of the ages and of the eter-

nities with an open mind, an honest heart, and a responsive will, it probably means that I shall have to go His way; and this may mean that I shall have to change my life both within and in its outer relations"? And he shrank from the implications. Let it be said of none of us that we are afraid to expose ourselves to Him or that, through our neglect, the young men and boys of our day are not led to fix their gaze upon Him. This is our great business no matter what our regular calling. If we confront others with Him and stand before Him ourselves, He may be depended upon to make His own impression. It will be a profound impression, it will be a transforming impression, it will be an ineffaceable impression; because it will be a super-human impression. Why be satisfied with simply having men work if we may ensure the bringing to bear of the limitless influence and power of the great Fountain Head of spiritual life and energy?

III

HOW TO INCREASE THE SPIRITUAL VITALITY OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION

III

How to Increase the Spiritual Vitality of the Young Men's Christian Association

The Young Men's Christian Association Movement has a wonderful past. The two generations of its life have been years of opening and entering doors; years of heroic pioneering in fifty nations on every continent; years of unwearying seed-sowing, watering, cultivating, and reaping; years of unceasing proclamation of the Eternal Gospel; years of symmetrical development of the young manhood and boyhood of the nations by ministering to all sides of their life; years of uncompromising, aggressive, and triumphant warfare against the forces which tend to blast character and disintegrate faith; years of Christian strategy and statesmanship as shown in the laying hold for Christ of key positions all over the world, and of enlisting for the Christian program the most influential classes of men;

years of spiritual engineering—liberating, utilizing, and guiding the comparatively latent spiritual energies of young men and boys; years of empire-building in terms of the world and of the Kingdom of God; years of constructive achievement both human and divine; years of mighty signs and wonders affording ever-multiplying, fresh evidences of the reality and conquering power of the Living Christ in and through the lives of men. True it is that the Association Movement does not need to apologize for its well-nigh four score years thus crowded with glorious life.

Great as has been the past of this world-wide Brotherhood, the future should far transcend it. Any lesser conception would be dishonoring to the past on which our minds from time to time dwell with grateful and reverent memory. Our vastly greater and every growing numbers; the enormous expansion of material resources; the high development of organization; the full and ever richer experience accumulated; the momentum acquired through a long-unbroken series of victorious achievements; the deeper understanding of our field and task, and the sure grasp on guiding principles; the closer coordination of the work of

the Association with the other great constructive forces of humanity, especially the Christian Churches; the truly enormous widening of opportunity on every hand at home and abroad; the greatly multiplying influential contacts of the Association, and the constantly deepening confidence in its providential mission; the vastly greater issues; the more baffling problems, and the sterner challenges which press upon the Associations everywhere; the enlarged expectations of the Churches, of the nations, and of mankind in general—all these facts and factors, all these influences and forces make possible a future immeasurably greater than the past.

The war work of the Associations alone necessitates as well as makes possible a more wondrous coming day. We lost ourselves in unselfish, patriotic, and Christian ministry to the 4,700,000 American soldiers and sailors at home and overseas, and in service, alone among American welfare societies, to over twenty million men in Allied armies and navies and six millions of prisoners-of-war in both Allied and enemy countries. Little did we think that as an organization we should so soon find ourselves with larger horizons, larger

confidence, larger opportunities, and larger obligations. It is true, however, that the war work has opened to us ten thousand new doors for service across the breadth of the world.

The solemnizing reflection which comes to us is whether the plans and practices of the leaders and members of the Associations with reference to the maintenance and development of our spiritual life and energies, are commensurate with the widening of our opportunities and with the inevitable demands upon our service. We do well to remind ourselves that during the centuries there have been other Christian Brotherhoods which have risen and then perished from the earth; that there are organizations now existing which were once strong, vital, and largely useful, but which are now mere shells without vitality and power. We could have no more rewarding meditation and reflection at this hour than to consider the question, "How may the Association Movement preserve its vitality, contagious enthusiasm, and power of growth, and be saved from becoming merely formal and comparatively powerless and fruitless."

If the Young Men's Christian Association is to increase its spiritual vitality and fruitful-

ness, it must maintain at all costs its distinctively Christian, pronouncedly evangelistic, and aggressively missionary character. This is tantamount to saying that it must preserve its clear Christian aim, its unshakable Christian foundation, and its genuinely Christian control; that it must hold in proper prominence its Christian program and be animated by a genuinely Christian spirit. The Association must steadfastly resist the danger of becoming a mere human institution—in a general sense religious but not emphatically, pervasively, and contagiously Christian. This essential must never be compromised, obscured, or abandoned for the sake of any plausible outward success or worldly advantage; for such a course would mark the beginning of the end. Wherever an Association lacks world-conquering power, it is because it has to some extent been conquered by the world.

The battle today is not over mere details and externals, but relates to the very citadel of our faith—the superhuman character of Christ and of the revelation which acquaints us with Him. Without a divine Christ in an absolutely unique sense, and with only a revelation which differs in nothing essential from the lit-

erature of other religions, the word Christian loses its true meaning. A prominent educator has recently told us that in the new religion for the coming day there will be no deification of remarkable human beings. If this means anything, it means that the honor now paid by us to our Lord is misplaced and, therefore, must be withdrawn. With this you and I take square issue, for we well know that in the power of His Name and in homage and loyalty to His Person all of the vital and enduring victories of the Association have been achieved.

If the Association Movement is to preserve and augment its spiritual vitality, it is absolutely essential that its leaders and controlling members maintain a genuinely personal experience of Jesus Christ. We need have no fear of the strength of the positions of what we might call the prevailing naturalism opposed to us, but well may we be solicitous with reference to the weakness of the lives of so many who bear the Christian name. As William James affirms, no movement "can run itself and its affairs anonymously." The character and spirit of any movement rests ultimately with its leaders. It does not rise or

maintain itself above the level of the hidden life, that is the real life, of its leaders and guiding members. Therefore, the extensive and intensive program of the Association depends on the inner development of those in charge.

Well may we ask ourselves, "Are there evidences of vitality in us as leaders? Have we the abounding life? Are men and boys being saved through us?" These questions are asked in no cant sense, but with the thought that we are in the world as Christians primarily to relate other men to the Living Christ. Are we consciously and unconsciously, by example and by design, lifting others to higher levels of spiritual apprehension and experience? Are we moving men mightily to lives of unselfishness? Have we the quality of spiritual life and the habits for its maintenance which we would like to see reproduced among the youthful members throughout the Movement? Spiritual vitality comes only from the Source of Vitality Himself. It is the differentia of Christianity that our Lord is living to bring faith and holiness into the lives of men. It is not optional, therefore, but obligatory that we who bear His Name preserve vital union with our Living Lord.

If the Young Men's Christian Association is to continue to go from strength to strength as a Christian Movement and as a world-wide force for helpfulness, the Associations must be dominated and pervaded by the spirit of service. No Christian organization has ever succeeded in preserving its vitality, still less in augmenting it, where it has lived unto itself. To serve is the very essence of Christianity. In fact, it is impossible to be a complete Christian alone. It is conceivable that one might alone, by himself, be a genuine representative and exponent of a non-Christian religion; but Christianity is essentially a social religion, and to be truly manifested requires application of its principles and spirit to human relationships. We learn to be and live like Christ in the process of giving ourselves to others. If we as leaders of the Association, therefore, discover that the volume of voluntary unselfish service is diminishing, we may well become alarmed; for it means that the existence of the Association as a vital force is threatened.

We need today, and will ever need, to resist the tendency and subtle peril the Association might have to become a selfish club—a society carried on chiefly in the interests of its

own members. I hope increasing hundreds of thousands of men and boys will throng our gymnasiums and athletic fields to acquire and preserve the habits which ensure the finest development and working efficiency of the body, and to learn and exhibit the standards of the best sportsmanship in athletics. The American Associations are said to have in their educational classes more men and boys than are to be found in the colleges of the seventy leading Protestant denominations combined, and this number should steadily grow. May the day never come that the young men and boys of the families most favored socially do not in the Association meet on a democratic level and establish enduring friendships with young men of fewer opportunities. Above all, may men and boys in ever increasing numbers come to our Associations to enrich faith and to develop genuine Christian character. But let it be understood and exemplified that we enter the Association not primarily to acquire these great benefits for ourselves, but chiefly to develop our full personality *in order that* we may render larger and richer service to our generation.

The salvation of the Association lies in un-

wearying toil for the good of others. So long as it persistently does all that it can to bring in the reign of Christ in all human relationships, so long there will spring up in its membership the water of life, irrepressible, fresh, full of power. Therefore, let us as leaders continue in season and out of season to sound out by word and by contagious example the call to service. Let us summon our active members, one and all, to that most highly multiplying work, the introducing of men and boys to Jesus Christ. Let us present with wisdom and heroism the stern challenge to social service. No body of men within or without the Church should be more keen to hear and more quick to respond to the cry of our age to help meet its needs in the dark areas of social injustice and neglect. With great clearness and power we should also call upon men to extend the limits of Christ's Kingdom throughout the non-Christian world—to minister to those beyond our sight and immediate reach. God only knows what the North American Associations owe to their obedience to missionary opportunities. During these recent decades which have witnessed their greatest accession of numbers, wealth, and prestige, there opened before

them simultaneously the opportunity of the ages, that is, the chance to place their experience and life at the disposal of the manhood and boyhood of Asia, Latin America, and Africa. In the service of these distant lands, they have indeed found larger vitality and power to deal with the needs at their own doors. The deep lesson of this life-saving experience must never be lost. Only by continually seeking and improving new and wider opportunities of service, can we ever hope to maintain the vitality of the Association Movement.

If the Associations of North America are to bring in the larger day which lies before them and which is clearly within their reach, they must ever enlarge their plans and give themselves to greater and greater achievements. The rock on which so many societies and organizations have been wrecked has been that of counting themselves as having attained. May God keep out of the leadership of our Movement men lacking in vision. If we are to enlist and command the following of the men of this day, particularly of the oncoming generation, we must present to them stupendous tasks and undertakings vast enough to appeal to their imagination; other-

wise we do not challenge and win the men of largest vision and potentiality. The tasks must be difficult and exacting enough to call out their latent energies. How comparatively latent are the hidden powers of the young men and boys now living! The program must be absorbing enough to save men from themselves. What is the secret of emancipating a man from selfishness? No man becomes unselfish simply by saying, "Resolved, that I will now forget myself." That fixes a man's mind more than ever on himself. The best and the only way to become truly unselfish is to forget self in the service of others and in the furtherance of great unselfish causes. The tasks at hand are tragic enough, if we come to close grapple with the ills, the evils of our day, to startle us all from indifference, inertia, love of ease, pleasure and softness, from growing habits of extravagance and luxury, and to save us from dilettantism and from becoming academic, theoretical, and unresponsive in the face of stern realities. Above all, such undertakings and programs are overwhelming and baffling enough to drive us to God for a deeper acquaintance with Him and

thus to facilitate and make inevitable our becoming conductors of His power.

Movements and organizations, like men, must learn the deep meaning of the Cross and travel with Christ that way, if they are to bring forth the largest fruitage. Jesus Christ took us to the heart of the secret of the greatest and most enduring achievement, when He said, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." The law of progress, growth, and vigorous life is that we must die to self in order truly to live; we must lose our lives in order to find them. The way of the Cross reaches further than to Calvary. It involves a *life* of self-denial. Spiritual movements accomplish their greatest service to mankind outside their own boundaries. The Association will be no exception in this vital respect. We who guide its policies and activities should ever seek to let the Association ideas, methods, experiences, forces, and inspiration express themselves through other organizations and agencies, especially the Churches, regardless of whether or not the Association receives credit or is recognized as their source. We must let ourselves go and trust ourselves

absolutely to that most expansive principle proclaimed and illustrated by our Lord, "Whosoever would be first among you, shall be servant of all"—of *all,* not simply of the Association.

If the Young Men's Christian Association is not only to hold its own but to press on to a future far, far transcending all that lies in the past, there must be a constant influx of fresh life into its ranks and leadership. This has most practical and immediate significance for us; for we have a new generation to win. While we have made most encouraging and reassuring beginnings, we have by no means won for Christ, for His Church, and for the Association as the representative of the Churches, the remarkable oncoming generation. The word, oncoming, is possibly misleading and inadequate, because the generation I have in mind has already arrived. It is in our very midst. I mean especially those who today are from eighteen to thirty years of age. We do not overlook those who are under eighteen, for we all recognize their claims upon us and among them the Association is accomplishing some of its most fascinating and hopeful achievements; nor those who are over

thirty, for how true it is that many of the men who are really youngest in spirit and in manifestations of life and energy are far older in years than thirty.

We would, however, fix attention on those from eighteen to thirty years of age because we believe that within that compass is to be found the most remarkable generation of young men the world has ever known. As a life-long student of history and of the achievements of men, I know of no generation which has been exposed to such intense influences, calculated to affect and change profoundly the psychology, the outlook, the convictions, and the purposes of young men and boys. It includes those young men who were eighteen to twenty-five at the time of the selective draft shortly after America entered the war and who tonight are twenty-three to thirty years of age. From their number went nearly all of the two million who served overseas in the American Army, also nearly all of the two million who were training in the camps at home and who desired to go overseas but did not do so because of the war's closing, and also the larger part of the seven hundred thousand who joined the American Navy. One of those who

served as a soldier overseas made the arresting remark, "I have had it out with death." He spoke not only for himself but for virtually all those who joined the army and navy and served at home or abroad. What did this expression mean to them? They had studied probabilities, they knew the startling death rate among the armed forces of the different countries engaged in the struggle. Each one of them had said to himself, "I have one life. Is this cause worthy of it?" The thinking and resolving involved in these two simple sentences carries a young man through the most profound changes through which any one can pass. It involves the revaluation of everything. In such a process money comes to be regarded as of little value. The voice of fame seems indistinct and far away. One must discriminate among many and conflicting claims. The decision at which most of this vast number arrived was one of high patriotism, of devotion to a great unselfish cause.

The other element included in the ages eighteen to thirty was composed of those who when America entered the war were from thirteen to seventeen and are now eighteen to twenty-two. In those early days they were

in the most plastic stage. On their sensitive brains were imprinted ineffaceably the most deeply moving stories and scenes of heroism, of unselfishness, of vicariousness, of devotion even unto death, in the interest of a great cause. These two groups constituting the millions of young manhood within the field we have in view simply must be won and be given an adequate outlet for all the impulses and purposes liberated within their lives during those never-to-be-forgotten, tragic, and fateful years at the end of the world struggle.

It will, however, be no easy task to win this generation for Christ, for the Divine Society, the Church, founded by Him, and for the Young Men's Christian Association as the representative and exponent of the Churches united.

May I attempt to characterize them? They are keenly dissatisfied with the past. You will agree with me that they have reason to be. Moreover, they are dissatisfied with much of the present. And here again I am not so sure but they are largely right. As a rule, they are ultra-critical. What do they not criticize? They are examining all foundations, questioning all sources of authority, criticizing all

standards and social sanctions. Is this, however, not more encouraging and hopeful than indifference or apathy? They are a most alert and enquiring generation. They hate sham and hypocrisy. They are responsive to the note of reality. They tend to go to extremes. But are we not living in a day when it is highly important that we have men who will break out of the old, rigid grooves of inertia and chart new courses for mankind? Did not Jesus Christ go to the greatest extreme in order to bring the world to God?

Again I say we of the Young Men's Christion Association must win this generation. We must do so because it is the very genius of a *Young* Men's Association to do so. Anything else would make our name and emblem a misnomer. The most distinctive thing about the Young Men's Christian Association is the prominence of the element of youth in all its life. In fact its life depends upon the fresh tides of boyhood and young manhood surging into its veins; otherwise the end draws near. Moreover, this new generation has certain other traits most attractive and compelling. What are some of these traits? Hopefulness, so much needed in the face of

such widespread pessimism; idealism, when so many have come down from the mountains of high aspiration; vision, when so many are looking down at the muckrake and are thinking only of material things; the spirit of adventure, for a day of warfare in all ranges and relationships of the life of mankind. Another trait is that attitude and habit of mind from which have come many of the inventions and great creative works of men. Surely we cannot have these traits too largely manifested in our Brotherhood.

Not long since I read an essay under the striking caption, "The Lost Radiance of the Christian Religion." The author, Dr. Jacks, the editor of the *Hibbert Journal,* tries to bring out that, whereas Christianity began as a religion of the youth, it is now waning, because losing its appeal to the youth. I quite agree with the first part of the essay, which insists that Christianity began as a religion of the youth, because its Founder laid down His life as a young man, many of His apostles were chosen as young men, and His religion made a wonderful appeal to the youth of the Roman Empire. I cannot, however, accept the other statement to the effect that Christianity in

these days is not making so strong an appeal to the youth. As I read what he wrote in this connection, I said to myself, "Dr. Jacks apparently does not know of the Student Young Men's Christian Association of the American Universities and colleges which now has in its membership one hundred thousand young men, most of whom are under twenty. He has not heard of the Hi Y Clubs and of the Employed Boys' Brotherhood. He has not traveled with me recently in Oriental lands where the very flower of the boyhood and young manhood of the nations is today found in the Young Men's Christian Association."

Nevertheless we cannot have in our Associations too much of the radiance of the Christian religion, the spirit of youth. These young men need Christ, the Church, and the Association, and have a right to these inestimable benefits. What hope is there for the Christian Church and its institutions unless this most potential generation becomes identified vitally with them? And what of the maimed, broken, and imperiled world? The men now over thirty will not be able to effect the extensive, profound, and permanent changes imperatively needed, for the simple reason that most

of them will not live long enough. It is the new generation which must carry through the stupendous undertaking of ushering in the new day and the new order.

What is the secret of winning this new generation? I can express it quite simply and briefly. The forces of Christianity must come to this supremely important task with united plans and concerted efforts. The undertaking is so vast, so difficult, and so urgent that nothing short of this will avail. Happily the Association, with its interdenominational platform, personnel, and program, makes possible the meeting of this condition. Next, the program of all our Associations singly, as well as in their corporate, national capacity, must be revised in the light of experience and of the best that religious education and psychology have to offer, that the Association methods and message may be adapted to enlist the following of this particular generation.

To this end a third factor takes on larger significance than ever, and that is that we must organize and set like to work for like; that is, unite those within our number who are now approximately within the ages of eighteen to thirty for the express purpose of winning for

the Association and its program, and above all for its Lord, the men and boys of their own age. In recognition of this principle, the Association has ever been most successful in winning men to its membership and to its unselfish undertakings. Men of corresponding ages are on the level; they understand each other and each other's language; they have fought on the same battle fields within the range of the body or of the imagination; they have common temptations, ambitions, and aspirations; they have the same unanswered questions in the realm of morals and religion; they share the same visions and are responsive to the same appeals; and, therefore, they will ever have largest access to one another and largest influence with one another. Finally, and of supreme importance, we must confront these men with the Living Christ. Did not Christ Himself say, "I, if I be lifted up from the earth, will draw all men unto me." This includes men within the ages eighteen to thirty, as well as those under eighteen and those over thirty. He is the supreme and irresistible magnet. King of Kings, and Lord of Lords. Let us bow down in reverence and go forth to bring others under His sway.

IV

THE CONFLICT OF THE CHRISTIAN WORKER

IV

The Conflict of the Christian Worker

If we are to confront men and boys with the Living Christ, we ourselves must stand before Him. We must realize in our personal experience what the Psalmist was able to say, "I have set the Lord always before me." If the Young Men's Christian Association is to be a pronouncedly Christian and spiritual organization, we, its leaders, must be genuinely spiritual men. The stream does not rise higher than its source. The Association will be no exception to this law. It is supremely important, therefore, that we examine our manner of life to make sure that our attitude and practices are calculated to develop and maintain in us Christ-like lives.

I have been asked if I would not with frankness and freedom point out the spiritual perils in the lives of leaders of the Association, both secretaries and laymen, and likewise indicate practical constructive measures for counter-

acting and overcoming these dangers. This I will seek to do, with keen consciousness of my own limitations. I will present no straw men and deal with no theoretical points but confine myself solely to those spiritual perils which have been experienced in my own personal life or which have been revealed by men in our Movement who have bared their hearts to me. If we are to wage successful warfare against our enemies, we must locate them and must thoroughly understand their devices. There is nothing whatever to be gained by minimizing the resources of our spiritual enemies, their number, their strength, and their malignity.

At the very beginning, among our spiritual perils, should be mentioned aimlessness. How many Christian workers there are who have no definite aim or plan for their own spiritual culture, for the increase of their spiritual knowledge and discernment, for their spiritual enrichment, for the augmenting of their spiritual power and fruitfulness! If a man does not have certain accepted and observed laws for the care of his body, he will soon find himself on the rocks physically. If a worker has no definite goal or program for his mental

widening, deepening, and strengthening, he will inevitably go to seed intellectually and become negligible as an intellectual force. If one has no plan for his personal or domestic finances, he and others related to him are bound sooner or later to find themselves in economic embarrassment or confusion. The same is emphatically true with reference to the ethical and spiritual nature of man. This most important part of our lives is not developed and enriched through magic. A genuine spiritual life is not the product of mere chance. This great result must be preceded by an adequate cause. We do not drift into Christ-likeness. Either by design and definite plan we work our way against the tides to deeper and deeper realization of Christ and His truth and into transforming experience of Him, or we unconsciously drift away from His presence and are cut off from His vitalizing power.

Superficiality is likewise one of the great enemies to the spiritual life of Christian workers. How few of them impress one as sinking shafts down into the deep things of God. My fear is lest we as workers and, therefore, as Associations may be producing Chris-

tian activity and organization faster than we are producing Christian faith and Christian experience. If so, do we not all recognize that that means sooner or later spiritual bankruptcy? The haunting question is, "Are the discipline of our lives, the culture of our souls, and the thoroughness of our processes such as will enable the Young Men's Christian Association to bear the terrific strain to which it is subjected in this modern age, and to meet the limitless opportunity which confronts it on every hand?" Within the reach of every one of us are inexhaustible depths of spiritual wisdom and knowledge. For each one of us there are unworked leads of untold spiritual wealth. A priceless inheritance has been laid up for us. Why lead such shallow and impoverished lives? Why not possess our possessions?

Cant or hypocrisy today, as ever, constitutes a grave spiritual danger. Christ directed against it His most scathing denunciations. Perhaps leaders of the Association should be especially on their guard at this point and for this reason. The genius of the leader of the Association, whether he be a local or a traveling worker, is that of setting other men to work. This means that most of our time is,

or should be, spent in planning work for other men; in organizing, guiding, and coaching them; in teaching and preaching; in inspiring others to action and to the performance of high and important duties. The danger is that, unless we are most vigilant with reference to the cultivation of our own spiritual lives, there will be created a great chasm between what we enjoin upon others and what we ourselves actually are and do. How shall we prevent such disparity between preaching and practice, between profession and possession? The secret of most helpful contagious example and of most highly multiplying leadership lies in preserving at all costs a life of transparent sincerity or reality.

Closely akin to the peril just mentioned is that of formality. It is possible for the busy or thoughtless worker to become so accustomed to the sacred terms or expressions, and to the spiritual associations and processes, that no longer as he contemplates these realities is he moved, as he once was, with a sense of awe, wonder, and reverence. If that is the case with any of us we should become alarmed, for it is a sure indication of a drifting away from Christ. Again, it is possible for a Christian

to become so familiar with the work of evil that no longer as he witnesses the terrible inroads and havoc of the forces of sin and shame is he profoundly moved, as he once was, with emotions of revulsion and anger, or stimulated to aggressive warfare against such enemies of manhood and boyhood. Such a callous state should cause one serious concern. Can you imagine Jesus Christ ever regarding with composure or indifference any of the cruel and sad effects of sin? Remember the Puritan paradox, "With increasing holiness grows the sense of sin." If sin does not seem more sinful to us now than it did six months ago, we should indeed be startled. Jesus Christ multiplies sins. What I mean is that under the influence of His perfect example, under the blaze of His searching teachings, and under the application of His unerring principles, things which before we did not regard as sinful come to stand out as heinous sins.

Possibly the most deadly peril to the life of the Christian is that of spiritual pride. The reason for this is that the man who is under the spell of this danger does not know it, will not believe it, and in fact resents any such suggestion. The Christian worker about whom I

am most solicitous is the one who, as he hears what I say in this connection, comments, "What the speaker is now saying does not concern me at all." "Let him that thinketh he *standeth* take heed lest he fall," not the man who is conscious that he is slipping, not the man who knows that he is on the edge of the precipice, but the man who is quite certain that he is standing securely; let that man in particular take heed lest he fall. Most of the great downfalls of which I have heard were cases of men who prided themselves on their security.

The sins of the tongue must not be overlooked among the serious perils. Think of the prevalence of exaggeration or deceit or, putting it quite bluntly, lying, in the speech even of men active in Christian service. For example, reports written or oral which do not square with the facts; over-statements in speech or writing; presentation of half-truths or lack of frank acknowledgment of ignorance in the teaching of Bible classes or the guiding of open forums. Then there is flattery. In this work of the Association we as leaders have to enlist the cooperation of many men—some of them to give money, others to give time,

others to lend the weight of their influence. The danger is that in order to win the help of these men we may say things to their faces that do not square with what we say behind their backs, or with what we honestly think about them.

Unkind criticisms and uncharitable judgments regarding others constitute another prevalent sin of the tongue. One of my friends says that he considers such belittling and undermining remarks about others the besetting sin of Christian workers. It certainly does no good whatever to the person who thus speaks; on the contrary it develops in him uncharitableness, unfairness, and un-Christlikeness. It often works lasting injury to the person about whom he speaks because that person is not present to answer back or correct any unfair or wrong statement. It is the most unsportsmanlike sin that a man can commit—the stabbing of a man in the back, or in the dark. Such a practice is not tolerated in business. It ruins a man in politics. How such sins must grieve the heart of our Saviour on whose lips neither guile nor any other sin was ever found. Can we wonder at the language of St. James, "The tongue can no man tame." No man can tame

it, but the Living Christ can. Nor do we wonder that the same writer points out the strategy of the conquest of this unruly member when he indicates that if it be brought into subjection, a man can then control his whole personality.

Commenting on the sins of the tongue reminds one that there come times every day when the Christian should speak and when not to speak means that we are out of touch with Christ. Frequently we ought to speak the word of warning to the man or boy whom we see drawing near the edge of the precipice. We ought to sound the word of protest when sin rears its head, and like our Lord never let its devilish plans and activities go unrebuked. We ought to speak the word of guidance to those who are in danger of not recognizing opportunities for service or of not discovering the great golden leads of spiritual enrichment. We ought very often to speak words of encouragement and appreciation to those who are bearing heavy burdens and to those who are seeking to perform difficult and important tasks. Thus to use the tongue is to follow the example of our Lord.

Secret sin jeopardizes and destroys the power and fruitfulness of any Christian

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worker. One day I had to be party to calling for the resignation of a prominent worker, one who had been signally used in evangelistic work, because he had fallen into a life of impurity. What a tragedy—having preached the Gospel to others, himself a castaway! If we are to wage a triumphant warfare, we must have no untaken forts in the rear. The fact that our defeats and slavery may be concealed or unknown to others adds only to the tragedy and pathos of the situation. Thank God the distinctive mission of Christ is to liberate captives!

Let me now call attention to spiritual starvation as the cause of most of the evils which hinder the life of many a Christian worker. The most pathetic sight which meets my gaze every day in every place I visit is that of Christian men distributing the bread of life with emaciated hands. They are busy trying to feed others, but they themselves are really starving. What lack of foresight, because in the long run they do not succeed in helping others as much as they would were they themselves properly nourished. Even Plato says, "The granary must be filled if the hungry are to be fed," and Christ said, "For their sakes I

sanctify myself." Dwell a moment on the example of our Lord in this vital respect. Think of Him as rising in the morning while it was yet dark and going out into the desert place to commune with the Heavenly Father—"for their sakes." Think of Him going out of the noisy, busy, needy city night after night to the Mount of Olives "as His custom was" for the purpose of spiritual realization and renewal "for their sakes." What presumption for us to think that with starving and devitalized lives we can render our best service to the hungry lives all about us.

Not to preserve a sufficiently large and open channel between our own lives and the Fountain Head of Spiritual Vitality—the Lord Jesus Christ—stands in the way of the largest unselfish influence and leadership of many and many a worker. One of the words of Christ which means most to me is this: "From within him shall flow rivers of living water"; or better rendered, "Out of your inmost selves shall gush torrents of living water." Some of you, like myself, have visited desert countries. I recall now one exhausting march. Our party rose and had breakfast before sunrise and started on its way over the sands and rocky

hills. As the sun mounted in the heavens the heat became almost unendurable. By noon we could hardly continue on our way. Suddenly we came upon an oasis, in the midst of which there was a bubbling spring with gushing streams of cool water clear as crystal. It refreshes me as I think of it. "Out of your inmost selves shall gush torrents of living water," into the thirsty lives all about us and out into the desert places which were intended to blossom as the rose. I remind you, however, that if the torrents of living water are to gush forth from us, we ourselves must drink deeply at the fountain. As Mr. Moody used to say to us at Northfield, "We are all leaky vessels; we need frequently to be refilled." May we constantly hear and heed the gracious invitation of our Lord, "If any man thirst, let him come unto me and drink." Then, for you will recall the context that the words almost immediately follow, "out of your inmost selves shall gush torrents of living water."

Not to prolong the list of spiritual dangers, let me mention the most comprehensive of all, the one that includes all those already mentioned as well as those which have not been

named—not putting spiritual things first. I am constantly meeting men who give their bodies three meals each day and yet who argue that they do not have time to give their spiritual nature one unhurried, assimilative meal daily. They condemn themselves with their own words. I say to them, "Suppose you omit each day one meal and devote the time thus saved to communion with God and meditation upon and appropriation of His truth." Those who have done so tell me that it resulted in making them so much more conscientious in the use of their time and in the planning of their day that they still found time to have three physical meals each day. Moreover, workers have said to me that they could not find time to keep the Morning Watch, that is, to begin each day recollectedly with God in prayer and Bible study; and yet in the next sentence in answer to my question they have said, "Yes, we read the morning paper." Show me the man who begins the day with the Morning Watch who does not likewise find time later to read the morning paper. I wish I could add that the converse is always true, namely, that the man who begins the day with his morning paper always thereafter finds or

takes time to keep the Morning Watch. Let us avoid tricking ourselves. God is not mocked. Let us not stand in our own light. Let us not dig our own graves spiritually.

Let us now turn to the positive side of the subject where I always prefer to dwell. Before proceeding, however, to the constructive suggestions on how to counteract and overcome these dangers, let me congratulate you who are beset behind and before with such enemies arrayed against us in the heavenly warfare. Some one may ask, "Why congratulate us?" I answer, "For the reason that St. James said, 'Count it all joy when ye fall into manifold temptations.' Likewise, for the reason that St. Peter doubtless had in mind when he said, 'Greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials.' For the reason also that led St. Paul to say, 'A great door is opened unto me, *and* there are many adversaries.' Yes, and for the same reason which all of us have discovered in the pathway of genuine spiritual warfare, that our spiritual enemies and our spiritual perils call out our latent powers and constitute the drill ground for strong character and triumphant faith, deepen our acquaint-

ance with Christ and afford, within the range of our personal experience evidences of His conquering might."

First among the constructive suggestions let me urge that each one of us have generous and far-sighted plans for the maintenance and development of our spiritual life. I am constantly meeting men whose plans for their spiritual culture, if they have any plans at all, cannot in any sense be characterized as generous; certainly not in scope and content nor in the time and quality of attention devoted to their execution. Rather might they be characterized as niggardly, miserly, mean, and unworthy. How unworthy they are of our great Lord, of our inexhaustibly rich resources, of the indescribable needs of men to whom we are to minister, of the sublime program of the Christian religion, of the great days in which we are living, and of the stupendous issues which are challenging us!

These plans should also be far-sighted. Here again as many men discuss their plans for furthering spiritual growth and fruitfulness, one receives the impression not of far-sightedness but of living from hand to mouth. A man snatches a little enrichment today from

some source, several days elapse and he avails himself of an opportunity for spiritual help from some unexpected quarter. Other days drift by and under the influence of some stranger, it may be, he receives a fresh impulse Godward. All of this is good, but does not take the place of forward-looking, orderly, comprehensive planning for the symmetrical, consistent development of one's spiritual sensibilities and powers. One serious aspect of such inadequate plans is that we are not prepared for emergencies and crises, and life is made up largely of what we commonly think of as emergencies and crises. To be prepared for sudden deeds and for meeting grave situations and large opportunities which are sure to be thrust upon us, we must take long views and patiently accumulate reserves. Many a man is more prudent and shows more forethought in the care of his automobile and makes better provision for its requirements than for the demands which are sure to be made on his own spiritual energies and leadership.

The point just emphasized leads me to recommend that each Christian worker observe an occasional quiet day. By this is meant the going apart, from time to time, for a whole

day or half-day, for the express purpose of finding out where we actually are spiritually and discerning whither we are tending, also to review and revise plans and practices for furthering our spiritual growth and usefulness. I belong to two groups of workers each one of which goes apart for a day once each year to have fellowship in thought and prayer concerning our spiritual state and obligations. What do I not owe to the days spent with these two circles when we share the deepest things of life? Much as I owe to them, I owe still more to the practice which I am here emphasizing, namely, that of breaking away entirely from the presence of men and shutting oneself in alone with God and His truth for purposes of self-examination, prolonged reflection, communion, and resolution. In reading Hanna's "Memoirs of Dr. Chalmers," that great preacher of Scotland, I discovered that for years he had the practice of spending a day each month in this vital manner. That explains the secret of his shaking the great city of Glasgow and exerting an influence felt there to this day.

Let each one at all costs observe the Morning Watch. What is meant by this habit?

It means beginning each day recollectedly with God in the meditative reading of the Scriptures, in prayer, and in being silent unto God. Notice, the beginning of *every* day in this way, not every other day, and not simply the days when it is easiest to do so. Most of us have discovered that the days when we find it most difficult to begin in this way are the days when we are most likely to need the particular help which comes from such a practice. Some of you may have heard me speak on the subject of the Morning Watch in your college days or at some religious convention, or you may have seen the pamphlet I wrote which has passed through many editions and has been translated into many languages. The other day a man asked me whether if I were revising this pamphlet I would change it. In reply I told him that I would not modify it in any essential respect. In the light of experience and observation one may say with conviction that there is no habit more calculated to preserve the sense of reality in faith, to maintain and augment spiritual energy, and to prepare one for recognizing and heeding dangers and opportunities than that of beginning each day in this way. John Wesley wrote on the fly-leaf

of his Bible the words "Live Today." One may wisely place beneath them, "Begin the day with God." The man who heeds both injunctions cannot drift far away from his Lord.

Each man must fight for his prayer life. The more sacred and potential a spiritual practice or observance is, the more do our spiritual enemies seek to rob it of reality and make of it a mere form. Prayer, that is, actual communion with the Living God, is, or should be, the greatest reality judged by effects in us and through us. And yet, have you not at times found yourself on your knees nominally in the act of prayer and yet not conscious of the words you were uttering, still less of the Being to whom you should be addressing your words? This is not prayer but formality, the great enemy of prayer. David was able to say, "I give myself unto prayer." He gave not simply his tongue but his consciousness, his whole attention, his personality, himself, unto this unutterably important spiritual exercise. Every now and then some worker unburdens himself to me deploring the fact that prayer has little or no meaning to him, that he cannot discover that it changes his life or affects his influence on others. Some

of them even confess that as a result of this unfortunate experience they have virtually given up praying. Have not all persons who have experienced the greatest helpfulness from prayer discovered the wisdom and necessity of attuning their souls unto God before prayer, or reflecting before prayer on the meaning of it all—that is, to Whom am I now going to speak? What is His character? What is His disposition? What are His resources? What have His ways ever been? Why do I seek His face? With what motive? These questions suggest what is meant by preparation of soul. An invaluable help in preparation for prayer is the reading meditatively certain psalms, or flights of the prophets, or words of Christ, or apostrophes of St. Paul, or visions of the Book of Revelation. Certain poems, or hymns, or contacts with nature, similarly facilitate coming into a realization of God's presence and of actual communion with Him.

We also need to learn the lesson which the Quakers or Friends have to teach us. It is their custom after audible prayer, as well as under other circumstances, to listen to what God has to say to them. "My soul be thou silent unto God." We do well to remember

that prayer is not monologue but dialogue. Two must participate if there is to be real communion. Too often our prayers are limited to what is suggested by the words "Hear, Lord, for Thy servant speaketh," instead of including not only speaking unto God but also exemplifying what is indicated in the words, "Speak, Lord, for Thy servant heareth."

Some have asked me to recommend two or three books which will be of the most practical help to one's prayer life. Among three or four hundred books and pamphlets on prayer which I have had occasion to examine at one time or another, I would recommend the following: "Secret Prayer," by Moule, late Bishop of Durham. This little book is packed with wholesome counsel based on a life of great reality in prayer. "The Still Hour," by Austin Phelps, which for a time was out of print, is again available. This most penetrating book exposes the weaknesses and shams in connection with the prayer practices of many and gives invaluable constructive suggestions. Need I emphasize that more recent classic, Fosdick's "The Meaning of Prayer," which has enriched the lives of so many thousands in our day? Only a few months ago there ap-

peared a book which I cannot too strongly recommend, entitled "Lord, Teach Us to Pray," by Alexander Whyte, the great preacher of Free St. George's in Edinburgh. The book is made up of a number of his remarkable sermons on prayer which have been assembled since his death. They are truly dynamic and quickening. Considering those to whom I am speaking, it hardly seems necessary to call attention to books dealing with the apologetic and philosophical aspect of the subject.

It would be worth while for each one of us to have always near at hand one of the great devotional books of the world to which we may devote spare fragments of time. If a traveling worker, have it in the top of your bag. If stationed at one post, have the book in some place where you will frequently see it and be reminded of it. Thus in the course of a year, by utilizing even the little vacant spaces of time, you can read a few of the books that will never die.

My own impression is that the greatest devotional books are those of other centuries. What books have come out during the last generation which we would put in a group with

such works as the following? "The Practice of the Presence of God," by Brother Lawrence; "The Serious Call," by Law; "The Confessions of St. Augustine"; "Pilgrim's Progress," by Bunyan; "Holy Living," by Jeremy Taylor. At the same time there have appeared within a generation certain books which in the light of their influence on others may profitably engage our best attention. For example, "Revival Lectures," of Charles G. Finney. Or think of the commentary on the Gospel of St. John by Marcus Dods. Henry Drummond told me once that he owed more to Marcus Dods than to all of his other teachers. One does not wonder at this after spending months poring over this most vital expository work—a work which brings vividly before us on almost every page the Living Christ. On this present journey I have read with greatest profit the latest book of Rufus Jones, "Spiritual Energies in Daily Life." While using thought and language true to the latest word of science, philosophy, and psychology, it holds with sure grasp the unchanging facts of our faith.

Let us count that day lost in which we do not expose our lives to the Word of God.

Chrysostom insists that the cause of all our evils is in our not knowing the Scriptures. Wise are we, therefore, if we keep turned upon our inner lives, out of which are the issues of life, this great search-light. To change the figure and to enlarge our conception, think of the Bible as a great spiritual dynamo releasing spiritual light, heat, and energy. It brings to mind the words of De Quincey, "All literature is divided into the literature of knowledge and the literature of power." Judged by the vast and accumulating evidence of the centuries as to its vitalizing energy and transforming influence in the lives of individuals and of society, the Bible is preeminently the literature of power. In this connection it is well to recall that the writers of the devotional books to which attention has been called, and of the many others which might be named by all of us, derived their principal illumination and inspiration for writing as they did from real and prolonged exposure to the words which are indeed spirit and vitality. Why be satisfied with going solely or chiefly to secondary sources? Why not go to the original fountain? These things

ought we to have done and not to have left the other undone. The study of our Scriptures makes us one with Christians of all ages.

Let us avail ourselves conscientiously and faithfully of the privileges of the Christian Church. This Divine Society was established by our Lord and His Apostles to hold in prominence His mission and to bring to bear His principles and life on all human life and relationships. Not without serious loss can any Christian neglect its ministrations and obligations. How little we appreciate the priceless benefits which result from coming under the influence of the regular teaching and preaching functions of the ministry. As a traveling worker possibly I am in a position to realize the loss of this privilege as those who are engaged in local work cannot so well do. Think of that sacramental observance established by our Lord not only to remind His followers through all the centuries of the profound meaning of His death, but also, possibly quite as much, of His living presence. A prominent Christian worker confessed to me not long ago that over a year had elapsed since last he partook of the Holy Communion. What impoverished, what shallow, what lonely lives we

live in contrast with lives that should be characterized by ever-deepening and ever-expanding fellowship with Christ.

We should recognize the vital relation which exists between our bodily states on the one hand and, on the other hand, the profit derived from our spiritual exercises. Contrast, for example, the help you receive from the Morning Watch on the morning following a sleepless night when you bring to this potential practice a tired or restless mind and dulled sensibilities, with what you receive on the morning when you awake refreshed in body, with mind clear and alert, with memory retentive, and with your spiritual sensibilities quickly responsive. Have we not discovered that there is all the difference in the world? The great apostle enjoins us to present our bodies "a living sacrifice" to the Lord; not half alive. To this most important office of our lives, that of holding communion with the most high God and of seeking to deepen our acquaintance with Him, we should bring our bodies at their best. We of the Young Men's Christian Association, with the Red Triangle as our emblem, should, above all others, illustrate this distinctive aspect of the underlying philosophy of our pro-

gram which recognizes the unity of man. This idea takes on deeper meaning when we think of the Incarnation—Christ taking on the form of man. He seeks today to clothe Himself with men. Our bodies thus in a very real sense are the temples of the Holy Ghost. In high efficiency we should develop them; with reverence we should treat them; and all their powers should be made tributary to achieving the highest and holiest ends.

Again, a man cannot be a Christian alone. Every one who bears Christ's name is designed to be a witness-bearer to Christ, and, therefore, definitely to extend His sway over the lives of individuals and of society. To be quite concrete, each one of us should, within the sphere of his daily calling and opportunity, be striving not only by life, but also and increasingly by word, to introduce others to Him and to bring them under His rule. I do not know how it is with you, but nothing fetches me up more sharply and quickly with reference to my religious thinking and spiritual life than to try to present Christ to one who does not believe on Him. How it searches one's own heart and tries one's own motives! How it leads us to weigh our words as to whether we

mean precisely what we say! How it drives us to the Bible! How it sends us to our knees with a sense of our own limitations!

A few years ago, as my administrative responsibilities became greatly enlarged, I said to myself, if I am spending twelve or fourteen hours a day in administrative work—that is, in thinking out policies and plans for others, in enlisting and coaching others, in raising funds to multiply the number of workers, in coordinating and combining the forces—surely this will take the place of that for which there is no time,—direct contacts with men individually and in groups with reference to leading them into the Christian life. Plausible though this was, I discovered that I was fast becoming professionalized, merely a machine or engine driver, and was in grave spiritual danger. Then I reverted to the old, and I cannot but believe more Christ-like, practice of combining with other responsibilities and more indirect methods of affecting the lives of men, the taking advantage of opportunities to minister to the spiritual needs of men one by one or in larger companies. I am confident that your experience will be the same as mine, that, if we are to preserve a sense of the great reali-

ties, we must identify ourselves with individual men—sinful men, struggling men, lonely and neglected men, men wandering in the mazes of doubt and uncertainty, men on the verge of grave peril or standing in hesitation before doors of great opportunity, and strive to relate them to Christ and His program.

Moreover, if we are to preserve our own faith as a living reality and commend it to discerning and inquiring men, we must seek not only to introduce men to the Lord of Life and bring them singly under His actual sway, but also, with wisdom and heroism, apply the unerring principles and the Spirit of Christ to the un-Christlike social conditions of modern life and to all other human relationships. One reason, and a sufficient reason, explaining why certain of our workers here and there are failing to bring conviction to the unbelieving, the indifferent and the inquiring, is that they do not rise in protest against conditions, practices, and policies which are in direct contradiction to the teachings and example of Christ and do not by prophetic advocacy and, if need be, by sacrificial effort, use their full influence and power to bring about thorough and permanent changes. This point will take on larger mean-

ing in the years directly before us. It is not putting it too strongly to say that Christians are to be on trial in these coming fateful and creative years possibly more so than during the recent years of upheaval. Which way shall we go? Christ is the way, as well as the truth and the life. At times it will be a lonely way and it will lead to rugged heights, but the pathway of sacrificial service is the pathway of leadership and of ultimate victory.

If we are to win out over all our enemies, we must preserve a right attitude toward our temptations. Need I say that this means an attitude of uncompromising warfare? Our lives must be a challenge and not a truce. Every man of us is tempted and ever will be. Our temptations are multiplying as we grow older, as our opportunities widen and as our responsibilities increase; yes, and as we advance in spirituality. There is large meaning in that phrase, "the spiritual hosts of wickedness in the heavenly places." Notice, not here and there an isolated enemy, but hosts and armies, dominions and powers oppose us. The secret of consistent and complete victory is a simple one. Each temptation begins with a thought. Christ was tempted in all points like

as we are, yet without sin. The secret of His not sinning was that He met each temptation as it presented itself and never permitted it to find foothold or lodgment in His mind or heart.

This suggests the inestimable value of the habit of ejaculatory prayer. Every student of Latin here at once catches the meaning—a dart shot up, that is, looking to God instantly wherever we are, whether alone or in the presence of others. The moment a wrong thought or incitement presents itself we look away from ourselves, away from our enemies to our Living Lord. I used to think that to pray I had to wait until my customary hour of prayer, perchance the last thing at night when I could kneel down and speak to God. Or I thought that to pray I must get away from the presence of other people so that I could talk aloud to God. Later, when I learned the meaning of ejaculatory prayer, I came to see that often the most effective prayers consist simply of a look—a look away from confidence in ourselves to faith in our living, present Lord. Let me repeat that word of the Psalmist, "Mine eyes are ever toward the Lord; for He shall pluck my feet out of the net." Notice

his eyes were not fixed on the net, for that might have disconcerted or unnerved him, but on the Lord, the source of courage, energy, and victory. Do we not now see what the Apostle meant when he exhorted the Christian to pray without ceasing? Unmistakably he had in mind our acquiring and preserving that attitude of openness and responsiveness to God and looking unto Him.

On my first visit to Japan I spent a memorable morning with one of the greatest missionaries of modern times, Dr. Greene. I asked him some thirty or forty questions and wrote down quite fully his answers. Were I at liberty to print them, it would constitute a really wonderful document. The last question I asked him was, "Dr. Greene, what is the greatest thought you ever had, judged by its effects on yourself, and so far as you can tell, on others through you?"

He reflected quite a while and then replied, "If I may express it in the language of the writer of the psalm—'The Lord is at my right hand.'"

As I have pondered again and again this simple and pregnant word, the more its wonderful content and adequacy have impressed

themselves upon me. It brings to mind the same thought voiced by St. Paul, "The Lord stood by me, and strengthened me." And this calls up the words of our Lord, "He that sent me is with me; He hath not left me alone." This thought of the immanence of God is the one I would leave with you. In a true sense it gathers up all that I have tried to say, as I have drawn not only on personal experience but on that of Christians the world over in whom I have full confidence. If the Lord is, as He unquestionably is, at the right hand of each one whose heart is right toward Him, then there can be no such thing as loneliness, no such thing as discouragement, no such thing as defeat, no such thing as atrophy or want of vitality, and, therefore, no such thing as unproductivity or small spiritual results. In conscious relation to the Living Christ, the Fountain Head of spiritual energy and vitality, lies the deep but open secret of abundant life, abounding service, and undying influence.

V

WHAT HAS HAPPENED TO THE FAITH OF YOUNG MEN THROUGHOUT THE WORLD IN THE PAST FEW YEARS?

V

What Has Happened to the Faith of Young Men Throughout the World in the Past Few Years?

My recent travels and other contacts with different parts of the world have convinced me that there has come a revival of interest in matters pertaining to the Christian faith. The great upheaval of the World War and the many political and social revolutions and disturbances which have characterized the post-war period, have served to affect profoundly the religious life of men. One is not unmindful of the fact that the war experiences and the disillusionments of the subsequent years have had a most unfavorable effect on the faith of many—leaving some in a state of confusion and uncertainty, others in pessimism or despair, and still others indifferent and callous to the claims of religion. Nevertheless a study of the intellectual, social, and spiritual movements, tendencies, and attitudes among youth

all over the world has left on my mind a most reassuring and hopeful impression. Among students and other inquiring young men, both in the Orient and in the Occident, there are new-thought movements, renaissance movements, new-youth movements. While each of these manifestations of thought activity has its own distinctive characteristics, all of them reveal certain common traits such as dissatisfaction with the past, the spirit of searching inquiry, and a serious determination to bring in a better day. It may be questioned whether in all time there has ever been such widespread and deep interest in religion. Wide and careful observers have been deeply impressed by the changes which the faith of men is undergoing. The question arises, What has happened to the faith of young men in these recent years?

Faith has been and is being purified. The Great Plague of London in 1665 was succeeded by a great fire, which, terrible visitation though it was, cleansed the city of unsanitary and deadly conditions that had fostered the pestilence. So the intense testing of spirit and the widespread suffering to which men have been subjected, have unmistakably served to

cleanse the lives of many. Uncleanliness, sinful indulgence, selfishness are being burned away. They cannot stand before wounds, diseases, agonies, loss, sorrow, and death. Likewise faith is being purified seven times, as it were, in fire. The past ten years have been the most searching time modern Christianity has known. "It is," to use the word of a Russian priest, "as if the Day of Judgment had come to earth." As a result of the hardships, the testings, and the judgments of these trying years, faith is being purified of superstition, of the flimsy, of the formal and the conventional. The pure gold and precious stones abide. As a discerning writer in *The Outlook* has observed, "God is never so impressively present as when men are driven back from false goals by fire and tempest."

Faith has been and is being simplified. Young men today may not believe so many things as they thought they did a decade ago, but the things they believe, they actually do believe; that is, they hold them with a sure grasp. You place a man before machine guns or under the hail of shrapnel, and he casts aside the non-essential. The same is true when men find themselves in the days of heaving

foundations, of revolutions, and of social changes, or in the presence of famine and pestilence. In hours of supreme testing, the ultimate facts alone count. Under such conditions a man distinguishes between the primary and essential in matters of faith, and in what he comes to regard as secondary, temporary, variable, and local. Thus we find many a young man giving up man-made theologies and purely human speculations. They question, likewise, formal and dogmatic Christianity. Questions of life are reduced to their final simplicity: Is there a God? Can He help me in my struggles and in my efforts to build a nobler and more useful life? How can I find Him? How may Christ become a reality to me? Men are thus being driven from externals to the center—to the Bible, to the New Testament, to Christ Himself—the very heart of Christianity.

Faith has been and is being centered and established in the personality of Jesus Christ. Never have other powers and influences so revealed their inadequacy as during the past few years. From one after the other of the so-called supports of civilization, the confidence of mankind has been withdrawn. Their faith cannot rest on abstractions, on self-

suggestion, on some shadowy and impersonal influence, or on merely human personalities. Men are coming to lean not on the teachings about Christ, but on Christ Himself. The "back to Christ" tendency, which has been so characteristic of modern theological scholars for many years, is now powerfully re-enforced and illustrated in the experiences of countless men who have passed through the dark shadows of the last decade. His words are suddenly found to be the only words adequate to meet the situation and to satisfy the hearts and minds of troubled men. Everything else has been shaken—agnosticism, atheism, materialism, positivism, rationalism. There has been a shattering of earthly ideals. There has come a vivid revelation of the transitoriness of material possessions. This has served to reveal in clearer light the great unseen Reality. Nothing has happened in these recent years to invalidate any claim ever made by Christ. Prophetic and heroic spirits have come to see that Christ only is the hope of a new social order. In Him is the only hope of equalizing, stabilizing, reconstructing, and regenerating the world.

Larger reality is being given to faith. On

every hand sham and hypocrisy are being shed. Empty phrases and mere formal profession do not satisfy. A sense of reality is abroad—an unaccustomed frankness and honesty. Men demand in themselves and in others downright sincerity. They insist that in our speech we shall say what we mean and mean what we say. They demand that conduct be coordinated with creed. Moreover, in our attitude toward the evils of the day, there is a hopeful insistence that uncompromising warfare be waged. Large and increasing numbers are demanding that Christianity actually be tried, that the reign of Christ be extended over every area of life, and that it govern all human relationships.

Faith is being enlarged and expanded. Men find that they must believe more or not at all. Though what has been said about many men's faith having been simplified, so that they may not believe as many things as they once thought they believed, is true, it is likewise true that their faith has fuller and richer content. Professor Cairns, of Aberdeen, insists that out of these years of turmoil a new theology must come—a theology more true to the New Testament and the facts of experience.

Certainly men are finding the Bible, the great source literature of our faith, a new collection of writings. It seems meant for today. True it is, that the Bible is never more at home than in the midst of great trials and uncertainties. An impossible world situation has put new meaning into this great Revelation. With what startling vividness have some pages of the Scriptures leaped out at us during recent years; for example, certain of the Psalms, certain portions of the Prophets, such Epistles as First and Second Peter, parts of the Book of Revelation.

New and larger meaning is being put into old aspects of the Christian faith. Take, for example, the matter of sin. No one today questions its reality, its heinousness, and that its wages are literally death, that is, separation from vitality. Think also of the sufficiency and necessity of Christ's salvation. What a flood of light has been thrown on the work which He only can do. No longer do the following words seem like narrow dogmatism, but rather like scientific generalization, "There is none other Name under Heaven, given among men, whereby we must be saved." Light has also broken upon Christ's great sac-

rifice. How inadequate hitherto have been our conceptions of what bearing the Cross means. We see now that it was not an accident nor an incident, but the expression of a principle, and more, by which any soul or nation can be saved. Thus the awful suffering and loss caused by the war are given a new and a profound meaning. The thoughts of millions, likewise, have been turned to life after death so that literally immortality has been brought into light. What a vast volume of new and most helpful literature on the subject of immortality has appeared within the past five years. Above all, in the faith and life of countless men, the superhuman element in Christianity has become a great reality. On every hand we find among young men new faith in God and in prayer. While the war, and, possibly even more, the grave disappointments in the post-war period have shaken confidence in man, this loss has been more than offset by a new and growing confidence in God. It is a great thing to have this new appreciation of the infinite worth of the Christian Gospel and this more vivid realization of the spiritual realities. Let it stimulate us all to more

daring conceptions of the character, purposes, and resources of our God.

These very real and most significant changes in the beliefs and lives of men constitute a challenge to our own faith. They challenge us, in the first place, to re-examine the foundations and content of our faith. Why should we be mere spectators, investigators, and commentators on the deeper thought and faith experiences of others? Why should not each one of us become part of a new-thought movement? There are any number of questions regarding matters of faith raised by recent events. These questions involve the whole range of our own religious position and experience. If we cannot give satisfying answers to these questions, there is something lacking in the thoroughness and earnestness of our processes. Let us not shrink from re-thinking and restating our religious positions.

The challenge calls upon us also to enter into the new revelations which God has to make to us. Here again there is no limit to what is possible. The range and grasp of our faith in the coming days should far transcend our past experience. In the religion of the Living Christ our spiritual experience may be-

come vastly richer, stronger, more reasonable, more vital, more satisfying. This partly because we are surrounded by so much greater numbers of genuine and heroic witnesses; and partly because of the great vistas of the possibilities of the Christian life which have been opened to us in recent days.

The challenge demands of us that we apply our faith daily and courageously within the range of our own lives and relationships. All of us, likewise, as national citizens and as world citizens, should seek to bring the principles of our faith, which are the unerring principles of our Lord Himself, to bear upon the present social, racial, and international problems. Thus the cause of Christ and His Church may be lifted permanently to a new level. We do well to remind ourselves that Christ is large enough to meet this present overwhelming world situation, or He is not large enough to meet the needs and longings of our own lives.

The challenge comes to us with irresistible force to propagate our faith. We have been summoned to nothing less than a world-embracing campaign to bring all men under the sway of the Lord Jesus Christ. The strife,

disorder, and chaos still so widely prevalent, do not constitute a reason for doubt but a challenge to faith. The breakdown and collapse of so much of the work of man should be regarded by genuine Christians not as a stumbling block, but as a stepping stone into a far higher spiritual experience. The period through which we have just been passing, and from which we have not fully emerged, is one designed to be a deep moral and spiritual preparation for an unprecedented advance. At a time when so many are still in the dark, there is need of multiplying the number of men who will, with penetrating and triumphant faith, see through the present confused events the day of inevitable victory.

VI

WHY AN INCREASING NUMBER OF YOUNG MEN THROUGHOUT THE WORLD BELIEVE IN JESUS CHRIST AS LORD

VI

Why an Increasing Number of Young Men Throughout the World Believe in Jesus Christ as Lord

Among the young men in different parts of the world, there is a movement away from the non-Christian religions, away from irreligion, away from indifference concerning religion—a movement toward Jesus Christ and belief on Him as the Divine Lord and Saviour. Happily this Christward trend among young men and boys is observable both inside and outside the centers of learning. What are the reasons why young men who once were unbelievers, have come today into a reasonable and vital faith in the divinity or deity of Jesus Christ? By a reasonable faith is meant a faith for which they can give satisfying reasons; by a vital faith is meant a faith which effects profound and permanent changes in their lives and in their relationships to their fellow men.

In seeking to answer this question, I shall

try to state as nearly as I can the testimony of hundreds, possibly I should be more nearly accurate if I said thousands, of the young men of different communities at home as well as abroad, who have conversed with me upon matters of faith and have told me of their spiritual experience. While I cannot hope to give all the reasons underlying the faith thus manifested in Christ as Lord, I shall try to indicate the paths by which I found the largest numbers of young men emerging from unbelief, doubt, and uncertainty, into the full assurance and unshakable conviction of genuine faith. Some of you may take issue with what will be said, but, if so, let me remind you that you will be taking issue not with the speaker, but with the actual and authentic experiences of the young men themselves.

At the outset I would indicate that very many of the young men of our generation have been led to believe in the deity of Christ by the consideration of His character. They have approached His character as they would that of any other great religious leader whom they wished to understand. They find that His character embraces all the good traits which mark other good and great men. And more

than this, they note that in Christ all of these traits are developed to a higher degree than in other men, even to that degree which they are obliged to characterize as perfection. Moreover, as they prolong their studies, they find in Christ certain traits not known in the world: for example, superhuman insight, superhuman resourcefulness enabling Him to overcome every kind of difficulty and evil and to prove adequate to meet every situation and need, absolute humility, perfectly unselfish love, the spirit of complete forgiveness, and absolute purity or sinlessness. They cannot say this of any other character they have studied.

The perfect balance of the character of Jesus Christ also deeply impresses them. With Him no trait is weak; and, on the other hand, no trait is exaggerated. Am I not right in saying that all other men have what we call their strong points and their weak points? What would you call the strong points of Jesus Christ in the sense of being more complete than the other aspects of His character? And what would you call His weak points? You see where these men have been led. They have been led to a position, where, in all conscientiousness, they have had to say that Christ

combines the traits that distinguish man and the traits that must surely characterize God.

Christ's is a character that could not have been imagined. Rousseau, that keen French unbeliever, saw this. He said the inventor of such a character would be far more astonishing than his hero. It could not have been invented; therefore, it must have been historical. We are driven to the conclusion that this character is unexplainable apart from the hypothesis that Christ was *sui generis;* or, to use that apt phrase which Bushnell uses as a caption of one of his chapters, "The character of Jesus forbids His possible classification with men." In Christ we have a true descent of God among men. He was, "Other than all the rest, strong among the weak, erect among the fallen, believing among the faithless, clean among the defiled, living among the dead." We do not wonder that Pilate said, "I find no fault in this man."

A second class of young men have been led primarily by the thorough study of the teachings of Christ into this belief on Him as Lord. Here likewise they have taken up His teachings and principles and have tried to study them as they would the teachings of other re-

ligious thinkers. If you have read the sacred books of the East, I think your impression has been identical with mine, namely, how far one has to travel to find teachings that impress one as vital and abiding, and as possessing germinating and dynamic power. How different the impression made on one by even a superficial reading of the teaching of Jesus Christ. A close and comparative study shows that His teachings mark Him off from every teacher who preceded him, and He has had no successor. What teaching of any other religious leader which would be regarded today as essential religious truth is not also found among the teachings of Christ? Moreover, in the case of other religions these scattered truths appear as broken lights, whereas among the teachings of Jesus they are concentrated into an intense blaze.

And more important, Christ's teachings contain a number of truths which are today admitted to be the most important in the realm of religion—teachings that had their sole fountain in His mind. You ask me what are some of these unique teachings. Among them I note: A universal spiritual reign, sometimes called the Kingdom of God, which is some day

to become co-extensive with the whole earth. From the confused and narrow descriptions of the Kingdom of God current in His day, he recalled His people to the high conceptions of their great prophets, filling those ancient visions with a new and living content. In what other religion do you find that conception? The idea of the Fatherhood of God as we understand the term, namely, God as the father of all nations and all races of mankind, and God as father in the sense revealed by Christ Himself, is something quite characteristic and unique. Also, the idea of sin as it has been set forth in the Christian Scriptures. We do not find the true idea of sin and the deep sense of sin which is the proof of the existence of the idea, in the realm of non-Christian religions. Similarly, we miss among the non-Christian religions the idea of forgiveness of sin as it is lighted up and made attractive, appealing, and satisfying by Jesus Christ. And take the group of ideas about the soul: its reality, its immortality, its accountability, its infinite worth. What other religions have presented them so vividly and in such a compelling manner? Harnack has shown that Christ's teaching about "the higher righteous-

ness" and His commandment of love place Him in a class quite by Himself. The men here who have the most thorough knowledge of other religions, while bearing in mind certain teachings of non-Christian faiths, for example, the teaching of compassion in Buddhism, know how far these are transcended by a teaching like that of this great commandment of love with all its revolutionizing and transforming power in the lives of men and of nations.

We have all noted the grandeur of the teachings of Christ. When I sit alone in my room and read aloud to myself the words of Jesus Christ, it does not take a strain of imagination to think of myself as in the midst of the mountains of Northern India, or as on the sea in time of storm, or as looking upon the heavenly bodies. There is a grandeur, a majesty, a sublimity about Christ the Teacher, to be found nowhere else.

Think also of the range and the universality of His teachings. They meet and satisfy every possible need and aspiration of the human heart and of the human race. They are adapted to all ages, to all stages of intelligence, to all temperaments, to all social con-

ditions, to all nations and races. Who can measure the depth of Christ's teachings? It is true that His words arrest and hold the attention of little children. This is in striking contrast with the impression made on them by the reading to them the words of Confucius, or of Plato, or of Buddha. But not only do Christ's words interest little children, they also challenge and call out the best energies of the strongest intellects. No one is more ready to admit this than the men who have most deeply pondered the words of Christ.

Observe the completeness of His teachings. What idea essential to the religious life has been added in well-nigh two thousand years? This suggests the timelessness of His words. Goethe said, "Beyond the grandeur and the moral elevation of the teachings of Christ as they shine and sparkle in the gospels the human mind will not advance." Furthermore, His teachings do not become obsolete. The learned scientist, Romanes, who, it is said, did not bow in prayer for twenty-five years, but who was finally led back into faith in Christ largely by the study of His teachings, has pointed out that the subsequent growth of knowledge and the subsequent progress of so-

ciety have not made it necessary to discount or discard any one of His many teachings. In contrast, read the writings of Confucius, or of Plato, or of other great religious and ethical leaders of the past and see how much is palpably out of date. Last year while I was in China, in conversation with a group of Confucian scholars, they called attention to this very point.

The vitality of Christ's teachings is wonderful. What other teacher has propagated his ideas by peaceful means to such an extent as Jesus Christ?

There is also inexhaustible force in His teachings. They seem to gather momentum with each succeeding generation and century. The authority of His teaching invariably impresses one. He spoke with no uncertainty, with no equivocation, with no hesitation or reservation. Think, for example, of such words of His as these, "I am the Way, the Truth, and the Life"; "I am the resurrection and the life"; "Heaven and earth shall pass away, but my words shall not pass away"; "I, if I be lifted up from the earth, will draw all men unto Me." If He had spoken only yesterday one might ask for time to test the

ground for His authority; but well-nigh two thousand years have elapsed and that authority has continued to gain weight and influence.

More important and striking than all other aspects of Christ as a teacher is the fact that He lived what He taught. If you have never read through the gospels with this in mind, do so; and while doing so, contrast Christ's reality in this respect with that of other religious teachers and leaders. Look, and you look in vain, to find a command of Christ which is not embodied in His practice. Look, and you look in vain, to find a precept which does not have its best illustration in Christ Himself. How far short other teachers fall of the truths they propagate regarding character and service. Not so Jesus Christ.

His teachings not only stand the most thoroughgoing and scientific testing when objectively viewed, but they also further attest their truth and the Divine character of the One Who proclaimed them, when they are applied to the life. Christ made this challenge, "If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from myself," that is, simply as a man. It is as though a professor of geol-

ogy were propounding in the class-room a certain theory concerning the structure of rocks, and the students would object and say: "Professor, we have never seen it in this way. We cannot accept your statement." He would reply: "I did not expect that you would. I would much prefer that you traverse the path that I have walked over and by which I arrived at this theory. If you will go into the laboratory, if you will go out into the fields, if you will take the hammer and the acids and the microscope and go through the experiments, you will find out whether what I have propounded concerning the structure of these rocks is correct." You would say, "That appeals to us as reasonable."

Jesus Christ made precisely the same test. In spirit He says, "You say you doubt whether I am different from other men save in point of degree. If you will take my teachings and obey them, if you will let them have right of way in your life, if you will make this a thorough and an honest test, you will discover whether I bear the marks of God." Coleridge saw this point. He said, "The teachings of Jesus Christ find me." I was talking with a brilliant Jewess, a student in Melbourne Uni-

versity, during one of my trips to Australia. She said to me: "These teachings of Christ, I concede, are beyond those of any other teacher, but," she added, "more wonderful than that, they make me want to obey them as I read them. I do not receive that impression from any other teachings." As we take these teachings of Christ into our lives and obey them, cost what it may, we shall discover that they reveal a knowledge of ourselves that will startle us, a knowledge of us that no other mind has revealed to us. We shall find that they meet and satisfy our deepest needs and longings. We shall experience the fact that they convey an inspiration, an illumination, and an energizing influence such as no other words do. We shall then come to understand how it was that those who were His enemies could say, "Never man spake like this Man"; and how His friends could exclaim, "To whom shall we go? Thou hast the words of eternal life." And in time we shall one by one be able to say of Christ's teachings with a meaning which we cannot attach to the sayings of any other teacher, that they "are spirit, and are life."

Not a few young men have been led to be-

lieve in Christ as Lord by dwelling on the significance of His death. First, as interpreted by Christ Himself. Look over the Gospels and you will notice that much more space is given to the account of the sufferings and death of Christ, that is, to His passion, than to any other part of His career. You will observe also, that He has spoken more than is usually supposed about the necessity of His death, the meaning of His death, and the power of His death. You will recall, for example, His teaching that His blood was to be shed for the remission of sins; and again, that He came to give His life a ransom for many. You will remember that He seemed to be under a divine compulsion toward the end of His life to go up to Jerusalem, as He said, there to die for the people.

Secondly, they note the impression made by the death of Christ on those who lived nearest Him. Read the Epistles; read the sermons in the Acts of the Apostles; and observe the great prominence given by the early Christian leaders in their teaching and preaching to the death of Christ. Principal Denney of Scotland rendered a lasting service in his work, "The Death of Christ," by emphasizing the

place and the significance of this great fact which our generation has been prone to leave in the background. I would commend this book to every student for thoughtful reading. You will notice the prominence given to this doctrine in the preaching and teaching in that day when the Church had unparalleled spiritual achievements; for example, teachings like these: That He bore our sins in His body on the tree; that He was the propitiation, not for our sins only, but also for the sin of the world; that He loosed us from all our sins by His own blood.

They have also considered His death interpreted not only by what Christ Himself said and by what those who lived nearest in time to Him said, but interpreted also by the impression it makes today on the hearts and consciences of men. The scientific method requires that account be taken of all the facts. Here is a stupendous fact, the impression made on living men by the death of Jesus Christ, coupled with the words of Himself and His Apostles as to the meaning of His death. If you ask me what class of men have been most impressed by the death of Christ, I would say that it is made up of the men who have come

to realize keenly their sinfulness, men who are conscious of the presence in their lives of spots and stains that they themselves cannot efface. And there are many more men of this class than people think! How many hundreds of them I meet from year to year! I met some last night. There are some before me now. The presence of sin, the stain of sin, and the sense of sin are facts and not theories.

When I visited the Passion Play at Oberammergau last year, as I did also in 1910 and in 1900, I received a new impression of the power of Christ's death in the lives of men. There were present four thousand people. We went into the great hall at eight o'clock in the morning; were there until twelve; we came back at one and remained until five—eight long hours. Those present were of nearly every nation and race, of many religions and of no religion. They spoke many different languages. A large section of them did not understand the language in which the play was going forward. Among them were men of all temperaments and of all stages of intelligence and culture, moreover. That entire vast audience was riveted through that long day as I have never seen another audience held. What

held them? Not the acting. Every actor in the play came from that little village of about one thousand inhabitants. You could have gone to any large city in Europe and seen better acting. Not the music. You could have gone to any capital in Europe and, from the critical point of view, heard much better music. What held these people with an intensity that became so close and painful that some were obliged to leave before the climax was reached in the crucifixion? It was the representation of an historical fact that awakened and satisfied a sense of a correspondent universal need in the hearts of the people.

When in my work with students and other young men, other arguments have failed, and I have lifted up the cross of Jesus Christ, it has never failed to move men. You and I may not understand why or how it is that there is a necessary connection between the life and death of Jesus Christ on the one hand, and emancipation from the guilt and power of sin on the other; but we cannot doubt the fact that there is such a connection. Why? Precisely as we do not doubt that electricity exists because of the light it sheds and the power it sends forth, although we cannot in the last

analysis explain the process and the causes. So we know the reality of this fact by the results in the lives of men. And I remind you that these are not small or superficial results, but stupendous changes—changes from darkness into light, from despair into hope, from sense of burden into liberty, from consciousness of guilt to peace and joy.

I find young men in all parts of the world who have been led into belief in the deity of Christ by pondering the facts in connection with the resurrection. It is my impression that students of law and of history have been appealed to particularly by this argument; although it is not without its message to all classes of men who are influenced by evidence. Some have been most appealed to by the argument of the witnesses. To show the force of this, one might concede that the gospels are not authentic historic records. (A position, I need not add, that I do not hold, either in the case of the synoptic gospels or of the Gospel of St. John.) The consensus of the best modern critical scholarship does not require that we do so. But for the moment let us limit ourselves in this immediate connection to the evidence brought forward in four documents that

few if any critics who today stand among the most scholarly constructive critics of devout spirit would exclude as historical documents: Romans, First and Second Corinthians, and Galatians. According to the testimony of these letters written within twenty or thirty years after the alleged resurrection, we find that after Christ had been crucified, and had lain in the tomb, He rose again, and was seen on one occasion by Peter; on another occasion by the Twelve; on yet another occasion by five hundred people at one time, of whom the large majority were living at the time the record went forth; again, by all the Apostles; again, by James, who was the last man in the world to be deceived; and finally, by Paul himself.

Would it not be difficult to find any historical fact more securely established than this one? What could be more convincing than the cumulative evidence of so many men living at the time and in the place where the events recorded are alleged to have taken place and who attested the genuineness and strength of their belief in not a few cases by martyrdom?

But some have been more appealed to by the sequacious argument; that is, the influence of the alleged resurrection on the apostles; the

transformation that took place in their lives. In some respects this might better be called the psychological argument. Before the resurrection, following the crucifixion, the apostles were despondent; directly after, they were full of hope. Before, they were sorrowful; right after, they abounded in joy. Before, they were unbelieving; afterwards, they had unwavering faith which nothing could daunt or shake. Before, they had small and contracted ideas; afterwards, world-wide conceptions and programs. Before, they were hesitant and without purpose; right after, they were purposeful, filled with aggressive enthusiasm, going forth to conquer the world and meeting with unprecedented results. Before, they were cowardly—yes, that is the word to use; afterwards, they had magnificent courage. Robertson Nicoll has asked the question, "What made those who were like frightened sheep, who were panic-stricken when the Shepherd was smitten on Good Friday, as bold as lions on the day of Pentecost?" Now every student of psychology here knows that we must have an adequate cause for such a marvelous transformation. A change as revolutionary as this, not in one man but in many persons of different tempera-

ments, demands an adequate explanation. No theory has thus far been invented which meets the requirements of the case. The student of psychology finds the only satisfactory explanation in the resurrection of Christ from the dead as an historic fact.

Within twenty or thirty years after the resurrection strong churches were in existence at Jerusalem, at Antioch, in Galatia, at Corinth, at Rome, and elsewhere, churches of such strength that they were largely self-supporting and self-propagating, sending out mighty waves of influence into the regions beyond. In all these churches the doctrine of the resurrection of Jesus Christ was unquestioned. There were parties in those churches; people were divided on many points; but on this point, the resurrection of Christ from the dead, they were agreed. As Denney in "Jesus and the Gospel" says: "The real historical evidence for the resurrection is the fact that it was believed, preached, propagated, and produced its fruit and effect in the new phenomenon of the Christian Church, long before any of our gospels were written. . . . Not one of them would ever have been written but for that faith."

The Jews are a wonderful people. There is nothing more wonderful about them than their tenacity, and there is no more striking exhibition of their tenacity than the way in which they hold to the decalogue. And what article of the decalogue do they hold more securely in the midst of disintegrating influences, than the one that pertains to the Sabbath? Nevertheless, Jews, members of the commonwealth of Israel, established the Christian Sabbath in commemoration of the resurrection.

Bishop Westcott says that the great argument for the resurrection is the existence of the Church today. Think of it. The Church, beginning as a small, unacknowledged, and despised sect, conquered the Roman Empire, cast the spell of the matchless Christ over the rising nations of Northern and Western Europe, reached out to fashion the two great English speaking nations of North America, and down into the Southern Seas to mold Australasia, and is today moving with giant strides among the non-Christian nations. Its adherents are numbered by hundreds of millions. It is admitted to be the most beneficent and powerful society among men. There must be a cause and a sufficient cause for such a

colossal result, and thoughtful men cannot find an adequate cause in superstition or delusion, but only in such a reality as this central, historic fact.

There was a time in my college life when I did not believe in the deity of Jesus Christ. I was conscientious in my unbelief. I was specializing on historical studies and other subjects preparatory to the legal profession. I was led to begin a study of the resurrection. I carried it on as well as I could without special leadership. It required a long time. I shall not forget the day and never will my life lose the inspiration which came when, after I had spread out on paper the evidence, I came to that position where to be intellectually honest I had to concede that Jesus Christ rose from the dead; and when I could say, with feeling and conviction, "My Lord and my God."

If I were to name another reason why young men are coming to believe in the deity of Jesus Christ I would add: By observing what He is doing today in the lives of men. Men in whom we have confidence tell us that at one time they did not believe on Christ as Lord. They were then led to comply with His conditions,

and as a result certain changes took place within the range of their experience; for example, the burden due to the sense of sin was removed; doubts were dissolved; temptations before which they formerly fell, they now overcame; habits that at one time shackled them were broken; a new disposition was created within them, so that things that they once hated they had now come to love, and the things they had once desired they had now come to hate; they had been filled with a new hope and energy not naturally their own. This testimony has been repeated and attested by countless millions throughout the generations. Romanes, to quote him again, has pointed out that it was not simply a change in name or opinion, but a modification in character more or less profound. These are facts, not fancies. The people who bear witness to them have a right to be heard. They, having complied with certain conditions, state that certain changes or results have been experienced. We cannot set aside such evidence; it calls for explanation. It is neither fair nor right for us to assume that these people are deluded. They are no more likely to be deluded than we are. Until one has gone over the path which they

have traveled and complied with the conditions, and paid the prices, as they have done, it is both unscholarly and unjust to reject or ignore their evidence.

What men want today is not so much more examples of righteous living; not so much more ethical and religious teaching—the world is filled with good teachings; not so much more sermons,—seldom have there been more and better sermons preached than one can hear in the churches today; not so much the dwelling on miracles which took place hundreds of years ago, important as these are. What men want —is it not true?—is a touch of the Almighty, here and now, a demonstration within themselves of the reality of the spiritual facts and forces. Nothing can shake the faith of the man who has an experimental knowledge of the truth of the work of Christ in the lives of men.

"And not for signs in heaven above
Or earth below they look,
Who know with John His smile of love
With Peter His rebuke.

"In joy of inward peace, or sense
Of sorrow over sin,
He is His own best evidence,
His witness is within.

"But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

"Our Friend, our Brother, and our Lord,
What may Thy service be?—
Nor name, nor form, nor ritual word,
But simply following Thee.

"Our Lord and Master of us all!
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine."

It is this living demonstration for which each one of us should hunger and thirst; and we should not be satisfied until we experience it.

In view of reasons like those we have considered, am I not right in saying that the faith of this ever-increasing number of young men who have come to believe in the deity of Christ does not rest on superstition, hallucination, or self-suggestion; not upon sentiment or feeling; not upon unfounded tradition; not upon a system of theology, important as that is; not upon a collection of writings or upon an

organization, indispensable though both Bible and Church have been and are, as conservators and transmitters of the truth; but rather upon the bedrock of historic facts and of present-day evidences of the Living Christ?

If an increasing number of the thoughtful men of our age, as a result of thorough consideration of these facts and reasons, have been led to believe in Christ as Lord and to yield themselves to His sway, is not the presumption overwhelming that any among us who have not so believed on Him and do not so believe will likewise receive essential light and strength if we will but travel over the same path and comply with the same conditions? In indicating the reasons why young men have come into this vital belief in Jesus Christ, I have used the figure of their traveling over certain paths which have led them into this reality. We have observed that each one of these paths alone, quite apart from the others, has been found sufficient to lead numbers of open-minded and purposeful men into this belief. If any one of these paths does not appeal to some of us as one along which we should like to travel, I remind you that there still remain four other paths which have been largely used

and which have terminated in satisfying belief and experience. Another figure might be employed. Instead of the five paths that have been indicated, we might regard these five groups of experiences of men as constituting five strong strands of a great cable. Suppose it be conceded that one of the strands is not strong (I know not of which one this could be said, for to my certain knowledge each one of them has proved to be sufficiently strong to anchor the faith of a large number of men), let us be reminded that there still remain four more strands any one of them in the light of my experience and observation being ample to hold us all steadfastly and unshakably in the conviction of the reality of this central fact of the Christian faith—the deity of Jesus Christ.

The logic of the whole matter is that any one who does not believe in the deity of Jesus Christ should leave no stone unturned to study thoroughly and honestly the evidence. Let it not be said of any of us that we were too busy to investigate the subject. Let it not be said of any of us that we were too lazy to do so. It will take energy; it will take time. Let it not be said of any of us that we were too prejudiced to make the investigation. That should

never be said of any open-minded, fair-minded young man. Let it not be said that any one here was afraid to study Christ. Let us like true men be courageous and not shrink from the truth, especially this great Source of Truth, Jesus Christ. The other day a man complained to me that he could not believe in the deity of Christ. I said to him that no man can compel himself to believe anything with reference to Christ. I asked him, however, whether he could not compel himself to matriculate, as it were, in the school of Christ and learn of Him as he would from any other great teacher; whether he could not compel himself to follow Christ as fast as his reason and enlightened conscience convinced him that Christ revealed the truth; whether he could not bring to bear his mind at its best in sincere desire to find and obey the truth; whether he could not employ the best scientific and historical methods to help him in his study; whether he could not bring to this vital quest an open mind, an honest heart, and a responsive will. He conceded that all this was within his power and would be possible. I then said to him to do these things and he need have no trouble as to his belief, because as I pointed out, Christ

will make His own impression. And the inevitable result will be a belief with real, living, and ever-growing content. Above all, if this subject is to mean what it should mean to us, let us yield ourselves to the sovereign influence of the Spirit of God, for no man can say that Jesus is Lord but by the Holy Ghost. I say this in no cant or pietistic sense. On the authority of Christ Himself and in the light of experience, the Spirit must flood the pages of the Scripture record. He must illumine our minds that we may see things as they are, kindle our hearts that we may be responsive to the truth, and energize our wills that we may obey the truth.

VII

OUR GREATEST NEED— A FRESH ACCESSION OF VITAL ENERGY

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Our Greatest Need—A Fresh Accession of Vital Energy

AN EASTER MESSAGE

Easter commemorates the Resurrection of Jesus Christ. This central event of our faith made possible liberating in the lives of men marvelous, even infinite energies. Doubtless St. Paul realized this when he prayed that he "might know the power of His Resurrection." No more dynamic petition can be offered by us, and no more germinating or creative hope can be entertained by us, than that we and those whom we represent and influence may come to know personally the wondrous power of Christ's Resurrection. Is this not our greatest need as individuals and as a Movement? The entering upon a new Eastertide opens to the members of the Association Brotherhood a gateway of limitless possibilities.

Christ's Resurrection has power to vitalize faith. From the days of the early Christians the Resurrection has been the cornerstone apologetic. In every generation, discerning Christians have recognized the evidential value of this cardinal point of the Christian faith. They have been willing, with the great apostle, to stake the whole argument for the validity of the Christian religion on this momentous event, and have frankly conceded that if He be not risen, the Christians are of all men most miserable. In my travels among the nations I have again and again been impressed by the way in which this basic fact is accepted as a sure foundation for Christian faith. No modern apologetic for the Resurrection can or ever will take the place of such arguments as that from the testimony of witnesses; or that from the stupendous changes in character and action in the early disciples of Christ between the time immediately after the Crucifixion and the period following the alleged Resurrection; or that from the universally accepted place and influence of this great event within two or three decades in the life and belief of the Churches all over the Roman Empire; or that from the world-wide spread, and

the profound and beneficent influence of the Christian Church through all the centuries. In a day of world-upheaval and re-examination of all foundations, let our convictions be clarified and fortified by the secure power of such solid, unshakable foundations for our faith.

Christ's Resurrection has power to energize life. The recent years through which we have been passing have been devitalizing in their effects. Men everywhere have paid out vital energy with prodigal hand. Most men are keenly conscious of depletion and exhaustion. Every unselfish society and movement, likewise, stands in imperative need of fresh accessions of living power. On the authority of Christ Himself, men were to come under the spell of an influence infinitely greater than their own when, through His Spirit, His Resurrection power came upon them. Where is the Christian worker, where is the Christian layman, where is the ambitious student who does not crave added spiritual power? If men are to win out over incitements from within or without to descend from the higher to the lower levels of their nature, it is absolutely imperative that they have the power of

that Christ who conquered death and opened the Kingdom of Heaven unto all believers. If men are to wage successful warfare against the forces of sin and shame, against all influences tending to disintegrate faith and blast character, they must yield themselves to the sway of a Living Christ. If men are to conquer the baffling social, inter-racial, and international problems and bring all human relationships under the rule of Christ, they must indeed come to know the power of His Resurrection to regenerate, to transform, and to control.

Christ's Resurrection has power to harmonize the divided forces of mankind. In the darkest hour of the war I had a conversation with a member of a leading royal family—a woman of rare elevation of soul, of deep spiritual penetration, and of genuine Christlikeness. In answer to the question as to how she thought the war could be ended, she said, "God must do a wonder work—must manifest His power." In some respects mankind is at a point of greater extremity today than it was then. All over the world we now see startling exhibitions of the divisive influences among men—in the social realm, in inter-racial con-

tacts, in international relations, and among religious forces. Nothing short of the power of One who in order to heal the earth's hates, divisions, and strifes, died on the Cross, but who is now alive for evermore, can harmonize the discords of the world.

Admiral Baron Kato, after describing to me the exacting and most difficult work of the Washington Conference, added, "We must now look to the leaders of religion." You will recall that Mr. Balfour emphasized the same thought on his return to England. Thus they as much as said, statecraft and diplomacy have done their best, but they will fail unless supplemented by the light, energy and life of true religion. How true this is! When Christ came forth from the tomb He released a new power, one adequate to draw together all classes, nations, and races.

Christ's Resurrection has power to help realize the central objective of the Association Brotherhood. The goal which the leaders of the North American Associations have set before us at this time is to augment the spiritual vitality and fruitfulness of the Young Men's Christian Association, as the servant of the Churches, through confronting young men and

boys with the Living Christ. In fixing the gaze primarily on the Living Christ we do not overlook the Cross on a lonely hill where for us and for our sins He suffered. It is this dark and mysterious background which lends deeper meaning to the open grave. Never will the constraining memories of that Cross and of the love wherewith He hath loved every one of us, fail to move us with emotions of contrition and gratitude. But the Living Christ is the Fountain Head of our spiritual hope and vitality as an organization. Dr. Dale, the great preacher of Birmingham, bore testimony that it was the breaking in upon him of the simple and irresistible logic of the reflection, "Christ lives," that transformed his message and his preaching. So may the significance of this central fact of our faith, lay powerful hold upon each one of us. If Christ lives, then we are not alone. In proportion to the conviction, faithfulness, and passion with which we by life, by word, and by united propaganda, confront the oncoming generation with Christ alive for evermore, will be the extent, depth, and transforming power of the influence of the Young Men's Christian Association.

On my continent-wide tour among the As-

sociations of North America, which is taking me to more than thirty States and Provinces, at every stage of the journey, I am receiving striking confirmation of the life-giving and contagious power of this eternal vision. Everywhere the doors are wide open. Let me reiterate also that in every section, all classes of young men and boys are accessible to this life-giving Gospel; and, what is more significant, they are on every hand responsive to the call of Christ—Christ the Life, as well as the Way and the Truth. It has reminded me again and again of my most vital experiences in Asia, Africa, and Latin America, and above all, of those during the recent tragic years in Europe. The filling of millions of graves of soldiers and sailors, and the long-drawn-out sufferings of whole peoples, like the Crucifixion of our Lord Himself, have prepared the way for spiritual harvests the like of which the world has never known. Let us with unshakable and triumphant faith enter into the heritage prepared by the sufferings, the tears, and the intercessions across the breadth of the world, by ourselves laying hold of a fresh accession of vital energy—the power of His Resurrection.

VIII

HOW AUGMENT THE LEADERSHIP OF THE CHRISTIAN FORCES

VIII

How Augment the Leadership of the Christian Forces

I wish to share one of the heaviest burdens which, in common with some of you, I have, and that is a burden of solicitude with reference to the coming leadership of the Christian forces. Expressed more concretely, How can we secure for the Christian ministry, for the missionary work of the Churches at home and abroad, for the secretaryship of the Young Men's Christian Association and other auxiliary agencies of the Churches, a larger number of the very strongest young men and boys of the oncoming generation? You will agree with me that this is a problem of pressing concern. It involves the very life and spread of the Christian religion and the establishment of the Kingdom of God.

Let us first consider briefly why there is need of enlisting many of the choicest spirits among the youth of our day for the supremely

important work of Christian leadership. Many are needed in order to fill the gaps which now exist in so many places in the ranks of Christian leadership. It is alarming to observe as one travels across the continent and as one visits the mission fields, how many key positions in the work of Christ are today vacant because of the paucity in the number of available workers possessing the requisite qualifications. Large numbers of able men are needed to provide a worthy succession for many thousands now in posts of leadership who, as a result of bearing the strain for two, three, or more decades, and especially as a result of paying out vitality so prodigally during the recent exhausting years, must soon hand over their responsibilities to others. The most optimistic students of the sources of supply whom I know, do not see a sufficient number of properly qualified men in line of succession. How true it is also that large numbers of additional workers of large capacity are required to supersede many who today are holding positions of responsibility simply because there are not available men properly equipped to fill these positions. Is this not one of the reasons why the cause of Christ is marking time in so

many places, and, likewise, why the problems in front of organized Christianity are not more rapidly solved?

The standards for the leadership of the Churches and of kindred religious societies have wisely been raised in recent years and must be still further raised. This is due to the growing complexity and difficulty of the work of the Church. Never did it seem quite so difficult to me as it does at the present time. To meet these more exacting requirements, necessitates the raising up and training of increasing numbers of the ablest youth.

To assimilate into the Church of Christ the streams of alien peoples coming into North America calls for additional workers especially qualified for the task. Men of large mind, heart, and faith are needed; men, likewise, with special preparation to understand the antecedents and background of foreign peoples, to appreciate sympathetically their national, racial, and religious prejudices, to adapt the message and methods to the point of view of the mentality of these peoples, and, above all, to discover and utilize the strong qualities possessed by every nation and race. As we think of our many and growing cities with

their present-day requirements, we must be convinced that there is need of increasing the number of well-qualified leaders. The cities are not only centers of population, wealth, education, and influence, but also, and more than ever, centers of unrest, lawlessness, and strife.

As Chairman of the Committee on Social and Religious Surveys, which Committee is furthering the scientific study of various fields and problems of the Christian Churches and of Christian social betterment enterprises, I have been greatly impressed with the need of a new leadership for these city communities. A study of the investigations and surveys already made in certain typical, medium-sized and large cities, has afforded convincing evidence of the need of re-thinking and re-stating the Christian strategy of the Churches in such places. Let us pray God, therefore, for workers for this task and use all wise and fruitful human means to discover and train them. The same should be said with reference to the work of the Church in the countryside or rural communities. Our Committee have made a classification of the three thousand counties of the United States and have made studies of

groups of counties of some sixteen types. These investigations have made clear that we require just as able men to lead in the planning and directing of its work in these communities as in the cities.

In order to deal successfully with what many regard as the most important and emergent problems before the Church, there is imperative need of augmenting the leadership of the Christian forces. Among these most critical and urgent problems may be indicated: to restate the Christian message, while preserving its unchanging, essential content, in terms which will command the intellectual confidence and following of the most alert and inquiring generation the world has ever known; to bring to bear the wondrous Christian Gospel on the obstinate and serious social facts of modern times, especially in the field of industry; to Christianize the relations between the races where we find today multiplying and highly inflamed friction points; and to bring international relations under the sway of the principles and spirit of Christ. Here are questions that in themselves call for new and great leadership.

How great the need of calling forth more

largely the comparatively latent lay forces of Christianity. If this is to be accomplished, we must have in positions of leadership a much larger number of men of outstanding ability. In reading the story of his life by Dr. Rainsford, of New York, one is impressed with his success in enlisting the cooperation of leading laymen of that great metropolis. It requires strong men in the pulpit to fill the pews with strong men, and, above all, to send them forth from the pews to apply within the sphere of their daily life and opportunities what they have heard from the messengers of God in the pulpits. Here we recognize the need of multiplying the number of well educated men who likewise possess the requisite fundamental strong points for the secretaryship of the Young Men's Christian Association. If this, the greatest lay movement in the life of the Church, is to go from strength to strength in its service for the Churches, great is the need of scaling up the general average of qualifications for such leadership.

To guide the irresistible movement in the direction of closer cooperation, federation, and unity among the Protestant Christian forces, there is need of developing men of the largest

mold and furnishing for all kinds of positions of large responsibility in the Churches. This Movement cannot be resisted. It is, however, a Movement attended with real perils, as is the case wherever any energies are called forth or coordinated and combined. How to maintain the priceless tradition and utilize the rich and providential experience of each of our Christian communions, large and small, obscure and conspicuous, while at the same time laying hold of the new values which result from drawing together the Christians who acknowledge the one Divine Lord, is indeed a work calling for the highest gifts of Christian statesmanship. When we pray, therefore, for the unification of Christians, let us not fail to pray for workers to guide wisely this process.

To develop here in North America a more nearly adequate base for the world-wide war of Christian missions, presents one of the greatest and most clamant demands for augmenting the forces of leadership. The missionary movements of Protestant Christendom are facing today unprecedented opportunities in all quarters of the non-Christian world. The multiplied dangers accentuate, similarly, the urgency of the world situation. The exhaus-

tion of so many other lands through the impossible drain on vital and material resources to which they have been subjected in recent years, accentuates the responsibility of the American Churches. Where have we the right to look with such confidence for the greatly needed numbers of missionaries and of missionary administrators as right here at home?

Some one has asked me to indicate what we have in view when we speak of the need of securing for Christian leadership more of the strongest young men and boys. Surely it means young men of vision. This is a gift of youth but unhappily all youth do not possess it. It means also young men of personality. This is a hard word to define, but we all understand what it means. Strong young men are those who possess the power of growth and who are determined to continue to grow all the days of their lives. We need, moreover, young men who will stay in training longer than their predecessors, as a rule, have done, because a broader and deeper foundation is needed to bear the larger superstructure which must be built in the coming days. We need among the new leaders men of great ethical and social passion and concern. Chiefly, however, do

we need men of deep and genuine personal experience of Jesus Christ—an experience authentic, vital, and, therefore, truly first-hand.

It is interesting to remind ourselves of the principal recruiting officers in the years that are gone. A few years ago I made a somewhat extensive study of the factors and influences entering into the decisions of several thousand men who had decided to become ministers. This study was supplemented by reviewing the biographies of several hundred leading ministers of various communions. Both studies indicated that the mothers had been, up to that time, the principal influence to which these men attributed their decision.

A close second was found to be the various voluntary Christian societies of students. We speak of these popularly as the Christian Student Movement, which goes by different names in different countries. Here in America we call it the Student Young Men's Christian Association. We also have the Student Volunteer Movement. It would be difficult to overstate the power and fruitfulness of these last named movements as recruiting agencies. More recent studies give one the impression that the Student Movement in general in the

different countries has now become the principal factor in securing decisions to enter the so-called Christian callings, such as the ministry, the missionary service, and the Association Secretaryship. Speaking of the Student Young Men's Christian Association reminds us of the general Young Men's Christian Association Movement both in the cities and in the rural communities. Through its Hi Y Clubs, which have been recently organized, some of the most effective work is now being done to direct the abler and more promising boys to enter such callings.

In countries like England and South Africa, school-masters seem to have been one of the most potent factors in directing the lives of boys into the service of the Church. Unfortunately we cannot say as much in this country, although there are fortunate exceptions. Would that the day might come when, in connection with every high school of the land, as well as in the private and denominational schools, we could say that there are one or more influential and wise teachers who, outside their official duties, use their influence in giving unselfish vocational guidance to the boys of finest parts. While the professors in theological

seminaries still continue to use their opportunities for recruiting young men for the ministry at home and abroad, all too few professors in the colleges and universities are utilizing their opportunity in this respect. This is indeed serious. There is danger lest in the American and Canadian universities the professors, like those in the German universities, become more concerned with developing subjects than with developing men. Truly both processes are important and need not exclude each other; but just now there is unmistakably real need of emphasizing the recruiting function of the Christian professor, no matter what chair he holds.

The Christian ministers themselves the world over have ever been one of the principal influences in attracting young men into the ministry as a life work. Sometimes they have achieved large results through their sermons, appealing directly to the boys and young men in their congregations. Even more fruitful have been their personal interviews and personal correspondence following up such public appeals. In these days there is need of preaching to parents because in so many cases the conversations with the sons reveal the fact that

it is the attitude of the parents which stands in the way of their sons entering such a calling as the ministry. It is the life of the minister which after all gives contagious effect to his words. It was said of Phillips Brooks that if he walked across Harvard Yard it would lead young men into the ministry. This great personality—great in body, mind, and soul—with his pervading sense of the nobility, grandeur, and sacredness of his calling, attracted like a powerful magnet strong individuals to the service of the Church. Thus it is with leading ministers everywhere, such traits as reality, a forward looking attitude, heroism in the application of the principles of Christ to the problems of the day, open-mindedness and tolerance, genuine spirituality, constitute the media through which Christ extends His calls.

Whether we are ministers, Association secretaries, student workers, school masters, or professors, what is the secret of securing for the leadership of the Christian forces larger numbers of the kind of young men and boys we have in view? In the first place, let us become alarmed with reference to the extensive and urgent need of securing in the near future such re-enforcements. Next to the withdrawal

of the presence of Christ, what greater calamity could visit the Christian Church than to be lacking a sufficient number of young men of outstanding capacity and equipment for the direction of its work?

Let us look upon recruiting for the leadership of the Christian forces as the most important single thing we have to do. If any one of us thinks he has something else to do which is even a little more important than this, then he is not likely to secure large results in the way of new and capable recruits. The reason is that one's appeal will lack that intensity and communicative power which are necessary to secure the desired results. Was it not John Morley who emphasized the fact that he who does the work is not so profitably employed as he who multiplies the doers. If any man here thinks that he has any other work more profitable, more highly-multiplying, than that of drawing into Christian service, through the power of Christ, men of ability, some of whom will carry forward the work long after we have gone and some of whom may likewise accomplish a far greater work than we ourselves, surely he has lost his perspective and sense of proportion.

This matter of securing recruits should become a second nature with us. We can all think of men to whom the discovery and utilizing of financial leads has become a second nature. We can also think of men with whom the discerning of spiritual meanings in all phases of life is a second nature. Why should not this work of multiplying our number enter so deeply into our convictions, longings, and purposes, that it would likewise dominate us?

We should expect to find that for which we are seeking. One day a young preacher complained to Spurgeon that he did not have more conversions. Spurgeon said to him, "You do not expect to have conversions after every sermon, do you?"

The man replied, "I do not know that I do expect to have converts as a result of every sermon."

"That," said Spurgeon, "is the reason why you do not have converts after every sermon."

If any of us do not expect within the sphere of our acquaintance constantly to discover men for unselfish service, certainly we shall not find them.

We should make an heroic appeal if we expect to attract the strongest natures to Chris-

tian work as a life work. It takes an heroic appeal to call forth the heroic response. Time after time I have found in my work among students and other young men, that if I present a choice between self-interest and self-sacrifice, the strongest and most heroic spirits respond to the sacrificial appeal. How true this was in the pathway of the ministry of Jesus Christ, who ever called upon men to count the cost and who never hid His scars to win a disciple or a worker. In waging the propaganda of the Volunteer Movement on behalf of the great citadels of the non-Christian world, countless times we have had proof that if you make the Gospel difficult, you make it triumphant.

We should lay siege to strong men. One of the evidences that a man possesses exceptional strength is the fact that his mind is, as a rule, made up with reference to the use of his life. Often this has been done without his having taken into account all the evidence as to the opportunities and challenges of his day. To persuade such natures requires nothing less than siege work. Sometimes I think we do not deserve to get a larger number of the strongest men, as I think of the relatively weak

and poorly sustained efforts which we put forth to win them. I am ashamed to say that there have been times in my own busy life when, because I could not persuade a man in a fifteen-minute interview to devote his life to some altruistic calling, I have assumed that it was not the will of God that he should do so. What a superficial judgment and what a dangerous habit to have drifted into. If we are sure that we have the truth on our side, and after prayer have been impelled to present a great and an unselfish opportunity to a young man, we should not lightly turn from him, simply because at first our message does not seem to appeal to him. Some of the most notable leaders in the work of Christ have been won only after renewed and patient efforts.

Of supreme importance in the work of recruiting for the leadership of the Christian forces is genuine intercession. Christ was familiar with the problem of the want of laborers. In language which cannot have two interpretations he has, for all time, let us into the inner secret, "The harvest truly is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest that He thrust forth laborers into His harvest." In view of this

unmistakably clear direction, why is it that so many of us have so frequently lost sight of it and have done almost everything else save this one most important thing? Let me quite frankly seek to answer this question in the light of my own shortcomings or sins of omission and in the light of confessions of others like ourselves who have unburdened their consciences to me. At times we have not prayed for laborers because we were unbelieving. To pray God to separate the men unto the work whereunto He has called them, shows clearly that we look upon the matter of securing laborers as a superhuman undertaking. Not to pray indicates, does it not, that we think of it as a merely human process? At other times we did not pray because we were egotistical. In substance we said: "If we can present our arguments to young men with lucidity and force, if we can expose them to certain personalities and conferences, if we can induce them to read certain pamphlets and books—then we shall most certainly succeed in enlisting them." In other words, we depended in the last analysis and in practice solely on human means and, therefore, had relatively meager results to show.

Again we did not pray as we should at times, because we were selfish. Intercessory prayer is the most intense act that a man performs, and some of us, to tell the truth, have at times been unwilling to pay the price involved in actually giving ourselves, not simply our words, to unselfish prayer. There have been other times when we did not pray because we were too busy. Too busy to do the most highly multiplying work in which man can ever engage! What short-sightedness and what shameful failure to estimate aright relative values! Moreover, have there not been times when we failed to pray for laborers because we were purposeless? You and I are in the habit of doing the things that we definitely make up our minds we will do. Let it be reiterated, we do not drift into great achievements. Must we not also humbly confess that at times we have not interceded for the leaders so greatly needed for Christ's work, because our hearts had been allowed to become cold? We had drifted from our Lord and His great passion of unselfishness had ceased to beat in our breasts. If any or all of these causes are today standing in the way of our performing this most productive and truly Christ-like min-

istry, let us highly resolve that, wherever else we fail in the coming days, we will not fail to follow in the footprints of our Lord, the great Intercessor.

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